PENNSYLVANIA CONVENTION NUMBER

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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

P. Walter Banker. Rev. P. Livingston. Rev. W. S. Dysinger. Rev. C. R. Botsford. W. M. Mearig.

Harry Hodges. F. J. Wilt. A. T. Michler. C. J. Gruber. C. W. Fuhr.

PRESIDENTS OF SOME OF THE DISTRICT LEAGUES IN PENNSYLVANIA.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Luther League of Pennsylvania

Sixteenth Annual Convention at York, July 6, 7, 8

As the 205 delegates of the Luther League of Pennsylvania reached the historic Christ Lutheran Church at York on July 6, 1909, they were greeted with the opening words of Luther's greatest hymn, "Ein Feste Burg." Christ Church was organized September 23, 1733, by twenty-four young men, it being the first Lutheran Church west of the Susquehanna River and the mother of 200 congregations.

SPEAKERS OF THE PENNSYLVANIA STATE CONVENTION.

Top row (reading from left to right), Rev. S. N. Carpenter, Rev. F. J. Kramlich, Rev. P. Livingstone, Rev. G. W. Enders, Rev. P. G. Sieger, Rev. A. J. D. Haupt. Bottom row (reading from left to right), Rev. John C. Bowers, Wm. M. Mearig, E. Aug. Miller, A. T. Michler, Prof. A. A. Kunkle, Master Ralph Reichold.

The president, Mr. Arthur T. Michler, called the convention to order at 2.30 p. m., and the Rev. Weicksel conducted the opening devotional services. The Rev. Peter Livingstone, president of the York Central, extended the greetings of the York Central League, while Rev. G. W. Enders, D. D., pastor loci, welcomed the Leaguers to the Mother Church and City of York, each bringing out the theme of the convention, "The Lutheran, a Distinct and Universal Church." President Michler responded, saying that each and every one

must do his part or the Church would suffer. The minutes of the Erie Convention were read, which was followed by the president's annual address. He said:

Once more, in the providence of God, it is our privilege to assemble in annual convention as a State organization of Lutheran young people. What a grand opportunity is before us! Meeting in this city of historic Lutheranism, it is eminently fitting that we, a part of the Church's young people, should give serious and thoughtful attention to a consideration of the convention theme—"The Lutheran, a Distinct and Universal Church."

Ours is a great, a grand, an ever-living Church, and this is so because she clings with unwavering tenacity to the Word in which her Lord is ever present. He is her center, around which all else revolves, thus enabling her to give in these times of unrest and uncertainty positive and unhesitating answers to the deepest needs of men.

These truths our young people are realizing and appreciating more and more. In the development of such a Lutheran consciousness the Luther League has been no small factor. "Of the Church, by the Church, for the Church," the numerous activities of the League are directed to but one center and that is the Church.

On every hand our men are realizing that they too long have abstained from active participation in the Church. The Layman's Forward Movement is welcomed as an expression of a deep-seated interest on the part of our men in the Church. So, too, are our young men beginning to feel a greater responsibility to the Church. Here is the League's special opportunity. Our Leagues throughout this State need a greater number of interested, earnest young men within their membership. Here is a particular problem for many of our otherwise active Leagues. Let *us* face the problem and solve it.

During the year your president addressed four central conventions and many local Leagues. In all places there were signs of great activity and intense interest.

In pursuance of a resolution adopted at the Erie convention, your president constantly urged the importance of junior work in all his visits. He can report that at all gatherings addressed its importance was clearly recognized and in some places immediate steps were taken to organize Junior Leagues. Your president would again call attention to its importance and urges that the most serious attention be given to the Junior League program of this convention, so that more Junior Leagues can be reported as organized at the next convention.

During the year your president received an important communication from the president of the District of Columbia urging all Leaguers of Pennsylvania to send the names of Lutherans locating in Washington. Your president replied by giving the names of the officers of the various centrals.

At the Erie convention certain resolutions were adopted which need some attention at the hands of this convention. The resolution, calling for a committee, composed of the State and central presidents, to consider "the advisability of re districting the State and where necessary be authorized and instructed to proceed" was duly considered. The consensus of opinion, which was obtained by mail, is against any immediate division of territory.

The resolution calling for the executive committee to "devise ways and means" for the support of a General State Secretary was considered. In the opinion of your executive committee it was deemed unwise at this time to proceed.

A resolution calling for the executive committee to organize a corps of experienced Junior League workers to be sent to the different centrals, expenses to be borne by the State League, was duly considered and such a committee was appointed. Inasmuch as it proved impractical, the executive committee deems it more practical that all Leagues wishing the Junior League work presented, secure their own speakers or apply to the State officers for such help.

Inasmuch as three centrals in the State are practically dead, viz., "Clinton, Center and Union," "Kittanning," and "Williamsport," the omission of their names from our statistical records is advised.

In pursuance of a resolution adopted at Erie which reads "Resolved, that a committee be appointed to co-operate with a similar committee from the New York State League to make permanent provision, if possible, for a proper recognition of our interests at the New York Chautauqua," and "that Mr. E. W. Kriebel, of Warren, and Rev. M. L. Zweizig be our committee," your president reports that our committee communicated with the New York State League to this effect, the purpose being to interest them in our Lutheran headquarters at Chautauqua. This is as far as we can go. The resolution does not provide for definite and practical action as a State League. Your president interpreted the resolution in the sense of the Leagues individually becoming interested in a Chautauqua association to be formed from the register of Lutherans attending Chautauqua. Upon this interpretation our committee has acted. As it has now fulfilled its mission, the committee should be excused with thanks.

An item to which your president would call attention is the finances. The State's revenues are derived from convention collections and annual central dues. As some of our centrals are weak and find $10 per year a financial burden, while some of the stronger centrals could contribute more, your president deems it wise that the finances receive attention at this convention.

In view of the foregoing your president would make the following recommendations:

1.—That the great importance of Junior League work be again emphasized and that its increased development be urged upon our Senior Leagues.

2.—That each central and local League be urged to give the Luther League of the District of Columbia all the possible assistance in following up our Lutheran brethren who remove to the Capital City, and that special attention be given all correspondence bearing upon the same.

3.—That, in the matter of redistricting the State, each central hold to its present geographical limits unless a particular central deems it necessary and practical to make a change. In such a case the adjoining central or centrals and the State officers are to be consulted so as to bring about a change that will be acceptable and practical to all.

4.—That, while the work demands it, in the opinion of your president, a general State secretary could not be supported at this time, but that as soon as financially able, the State League should employ such an officer, either permanently or for a limited time.

5.—That inasmuch as the following centrals, "Clinton, Center and Union," "Kittanning" and "Williamsport," have held no conventions for several years, which means the non-existence of these centrals, and inasmuch as a strong and prominent local league of the Kittanning Central applied to and was accepted by the Pittsburgh Central, your president recommends that these three centrals be discontinued from our records and that the Pittsburgh Central include within its territory that of the former Kittanning Central until such a time as a reorganization of the Kittanning Central is feasible.

6.—That inasmuch as our Leagues should be deeply interested in a permanent Lutheran headquarters at Chautauqua, on Lake Chautauqua, N. Y., which will be commensurate with the dignity and position of our Church as well as its wide sphere of usefulness among our young people annually visiting Chautauqua, your president recommends that the State League give it its moral support and that a contribution of $15 be made by the State to the Lutheran Chautauqua Association toward the erection of a permanent headquarters home.

7.—That a special finance committee of three be appointed for the coming year to study the finances of the State, whereby there shall be an equal distribution of the financial burden, the committee to report its findings in the most practical manner at the next convention.

A letter read by Mr. Michler in regard to Lutherans moving to Washington, D. C.

Briefly stated, the plan is this: We hope to get one person in every parish throughout the United States who will make it their special duty to promptly report to the president of our District League whenever any person from that congregation leaves for Washington to take up their residence here either permanently or temporarily. In furnishing this in-

formation this correspondent would give the name of the person coming to Washington, the name of his congregation, the name of the pastor, and any other information which might aid us in making the person feel at home. In this way we would know to what synod to refer him, whether English or German church, and other factors which would make his condition as homelike as possible.

We are taking up at present as an experiment, and to work out the scheme along practical lines, the State of Pennsylvania, and if you will kindly furnish me with the names and addresses of the secretaries, or some other officer, of the District Leagues comprising your State League, so that I can from them obtain the addresses of some one in each local League to take up this work, I shall be greatly obliged. Where you have local Leagues connected directly with the State League and not connected with any district organization, I shall be glad to get the addresses of the officers of such Leagues—that is, one officer of each League. Also kindly bear the matter in mind personally, and let us know of any of our brethren who come to Washington of whom you may learn. To those not acquainted with our conditions here it may seem that there is small chance of accomplishing anything in this way, but statistics show that the number of strangers coming here annually is exceedingly large, and much can be accomplished if our Lutheran brethren throughout the entire United States will take enough interest and pride in our Lutheran Zion in the National Capital to keep us promptly informed of the Lutherans coming here.

Mr. Carolus P. Harry, chairman of the executive committee, reported practically the same as the president in his report.

The report of the treasurer, J. L. Frederick, was as follows: Total receipts, $436.60; total expenses, $311.80; balance, $124.80.

Miss Zoe I. Hirt, corresponding secretary, distributed 243 copies of the statistical secretary's report of 1908 and 211 credential blanks to the various Leagues.

Mr. Harry Hodges, chairman of the extension committee, reported twenty-four new Leagues, one reorganized, and recommends for favorable action the application for membership of the Luther League of St. John's Church, Bellefonte.

Greetings were received from Mr. E. F. Eilert, of New York, and the Rev. Luther M. Kuhns, general secretary of the Luther League of America.

The first address of the convention was entitled: "Lutheran Young People—Our Material," which was prepared by E. F. Eilert, A. M., of New York City, editor of the LUTHER LEAGUE REVIEW. Mr. Eilert unfortunately could not be present, and his paper was therefore read by Rev. Luther M. Kuhns, of Omaha, Neb., General Secretary of the Luther League of America. The paper follows

Lutheran Young People.—Our Material

It must be agreed by all Christian believers that one and only one object can be given as a reason for the existence of any auxiliary society connected with a Christian Church, namely, *to lead;* first its members and then others into the Church. Whether that society be called the Sunday school, the Mission Society, the Church Council, the choir or the Luther League—whatever the name and no matter where or how it is exerting its influence, if that is not the objective then that society has no claim or right for existence. The Holy Spirit exerts His influence through the Christian Church and no society can usurp the place of the Church—that alone stands *preeminent* and *eternal.*

As with the body we recognize the difference between the body and the spirit, so in the matters of the Church we recognize the material and the spiritual.

It shall be my endeavor to treat the subject from the standpoint of the material aspect of our work.

The division is mentioned in Acts 6, when the twelve disciples called the multitude of disciples together and said, "It is not reason that we should leave the word of God and serve tables."

Therefore they chose seven deacons, "whom we may appoint over this business," but we will give ourselves continually to prayer and to the ministry of the Word.

From that day forward the auxiliary society has held an important place and will no doubt continue to exert an influence in the future as it has in the past.

Realizing that an auxiliary society has a right for existence let us analyze "Our Material" under three heads. First *"From What,"* second *"What,"* third *"For What."*

First. *From What.* It is an indisputable fact that in matters political or religious we are tremendously influenced by our ancestry. How often is it the case that the only answer a young man can give for being a Lutheran is, "My father was a Lutheran." It is a reasonable hope and expectation that under normal conditions much the greater part of the descendants of Lutherans will cleave to the Church of their parents. But we find that in recent years especially, an attempt has been made to systematize this possible membership by carrying in connection with the Sunday school a cradle roll composed of the infants of Lutheran parentage and others baptized in the Lutheran Church. When properly done this should furnish recruits for our Sunday schools.

We next find the *Sunday school.* During the past twenty years this has assumed a position of great importance in our Church work. So much so that it now occupies a place second only to the congregation itself. It is a reasonable expectation that here we will find the fundamental truths of the Church explained, Luther's catechism taught and the great truths of the Master properly set forth.

The next step is the catechetical class, where we expect that the ground carefully tilled in the Sunday school will be pruned and cultivated and so gradually rounded out under the experienced hand of the pastor to a clearer and more thorough understanding of God's relation to man and man's relation to God, and then the final great culmination when standing before God and man they confirm and ratify the covenant made with God at their baptism. The right hand of fellowship is now extended by the pastor, and they have the right and privilege of participation in the sacrament; and then *What.*

Oh, what a change!

Up to this time the restraining and correcting hand of the head of the home has been recognized and respected. Now begins a revolution. Let us take this broadly; the physical nature undergoes a change, childhood is over, youth has begun; look at it squarely in the face and see the part that nature plays just at this point—that breaking away from the parental influence, that looking out into the world, that stretching beyond the horizon is not confined to one particular child—no, it is nature itself asserting herself, paving the way for manhood and womanhood to self support and independence.

What a time for the forming of habits, for the choosing of companions for morality and immortality!

What is offered in most of our congregations you know. I know in many cases an adult Bible class is provided, but it does not fully answer the requirement. There is a craving for companionship, there is a desire for sociability, there is a strong feeling that with the conclusion of catechetical instruction and the admission into church membership for the time being their religious duties are completed. It is only in the exceptional case that a strong impression has been made upon the individual so as

to absolutely hold that child as a regular attendant at church services and an active member of the congregation without in some other way holding his or her interest.

This self independence asserts itself more at the confirmation age than it does at any other time of life. It is the age when the child graduates from the elementary school and enters high school. What a different boy and girl we have in the high school than in the elementary school. A young man and young woman in the stronger feeling of *self reliance* and *determination* to act for him or her self and a desire to choose companions of their own liking and to seek those pleasures which they think they know to be the right kind.

Oh! what an age, an age that requires more thoughtful attention than the wisest can give it or plan for.

And then what a long time a year is at fourteen; what a short space at forty; what a tremendous gap between the fourteens and the fifteens. Last year's catechetical class looks down on this year's as—children. This year's class will not be overawed by last year's class and so it goes. Before we know it both classes are drifters, and then we sit down and wonder. Where are the youth? and what have we done to keep them? Oh, for the thousands and tens of thousands who have been confirmed at our altars to whom the right hand of fellowship has been extended in the right spirit, but in many senses as a handshake of "Good-by," for they are lost, at least a great many of them never to be reclaimed by the Church. *Oh, what a calamity!*

What can we offer? Consecrated business sense. What do I mean? Show me a sane and sensible business man who will let his help go just as they are beginning to be of value to him. Show me the man who will let his best possible customers slip by and make no attempt to retain them. Let them go to his rivals, so to speak, without a protest or effort to hold them. Remember the Church has a very active and bitter rival.

"The old bitter foe
Means us deadly woe.
Deep guile and great might
Are his dread arms in fight;
On earth is not his equal."

You business men, how about your "Follow up system"? Is it not better to hold your office boy, or any one else showing some good qualities, than to let him drift to your rivals? In the business world all this is nicely calculated and regulated. Only in the Church do we neglect it.

And the remedy. We cannot expect the ministry to "wait on table" and minister "the word" too. We must put into the fight our best business talent. And what is the first requisite of a business? *First, Organization; second, System; Third, Supervision.*

Organization—a set purpose—a definite goal—a visible target—a Luther League resolved to bring every one of them to Church. An organization that will be the means of giving the young people clearer and broader knowledge of the Church. In short, to be the educating factor which will make them intelligent Lutherans and stir up in them a zeal and earnestness for the Church that will be invaluable.

System. A concerted effort on the part of those older and more versed in the ways of the world to guide, to hold, to interest, to show them the proper example, to point out the snares, the delusions, the pitfalls that the world has prepared. A system to promote sociability and companionship within the pale of their own Church. When will parents recognize the tremendous power and advantage of knowing their sons' and daughters' companies, and not only they, but their parents as well?

Supervision. Is it well to let your clerks run your business for you, to do as they please? Of course not; but with a good organization and a good system is it necessary to exhibit your power so that it will be be recognized? The office boy's definition fits here: *"The boss that's always got to be bossing is no boss."*

What is needed is *encouragement, incentive, guidance—all in all supervision.*

For what?

That they may all be brought into the Church.

There to serve, whether in high or low capacity. And the Luther League is the organization of the day providing for the Church that auxiliary society which will hold this material in the right channel, supply the companionship, provide the sociability, develop the talents, make of these new recruits the proper kind of intelligent, church loving and active members that the Church needs.

Oh, when will the Lutheran Church realize that its future strength lies in her young people, the newly confirmed—her material?

This paper was followed by discussion.

The following committees were appointed: Resolutions—Mr. Wm. Mearig, New Holland; Rev. W. S. Dysinger, Vandegrift; Mr. Henry Deininger, Philadelphia; Mr. F. P. D. Miller, Columbia; Rev. H. N. Fegley, Mechanicsburg. Auditing—Mr. Charles W. Fuhr, Pittsburgh; Mr. A. P. Body, Reading; Mr. P. N. Wohlsen, Lancaster. Press—Mr. Oscar W. A. Oetting, Pittsburgh; Mr. Harvey Reno, Allentown; Mr. Harvey Rex. LUTHER LEAGUE REVIEW—Mr. James McC. Frank, Pittsburgh; Mr. P. N. Wohlsen, Lancaster; Mr. F. J. Wilt, South Bethlehem.

The sincere sympathy and best wishes of the Luther Leaguers of Pennsylvania were sent to Mr. H. W. Weidner, of Pottstown, statistician, he being unable to be present on account of illness.

The exercises closed with singing and the benediction by Rev. W. S. Dysinger, of Vandegrift.

Second Session

The evening session was held in Zion Lutheran Church, the Rev. T. T. Everett, D. D., pastor. The hymn, "Lord, We Come Before Thee Now," was sung, followed by the Reading of the Scripture by Rev. C. P. McLaughlin, of Meyersdale. The address of the evening, "Our Church's Future in America," was to have been given by the Rev. Prof. Jacob Fry, D. D., Mt. Airy, Philadelphia, but on account of the illness of his son, Rev. F. F. Fry, he was unable to be present. Rev. A. J. D. Haupt, D. D., superintendent of Inner Missions, Pittsburgh, was therefore prevailed upon to take his place. The address follows:

Our Church's Future in America

It is a great disappointment to me, and I am sure it is to you, that, owing to the severe illness of his son, some one else has been compelled at this last minute to take the place of the Rev. Dr. Jacob Fry on this program and to make this address. Dr. Fry is known as one of the Church's greatest pulpit orators, and is so fully at home in this subject that there are few men so well able to handle this theme as he. I beg of you, therefore, not to judge me harshly for my temerity in trying to fill his place tonight, but rather sympathize with me in the trying position in which these sad circumstances have placed me.

"Our Church's Future in America!" Oh, what a theme for an orator! Would that I could do it justice. It presents itself to our minds tonight in a twofold aspect—first, extensive; second, intensive.

First, Extensive.—The din of the glorious Fourth

is still sounding in our ears; we see the stars and stripes bedecking the home of every loyal and patriotic citizen and floating proudly from every flagstaff as the sweet emblem of peace. Ah, yes, we even seem to hear, re-echoing down the long aisle of time, the sacred peal of the old Liberty bell as she rang out that proclamation of "Liberty throughout all the land unto all the inhabitants thereof."

Christians! Lutherans! shall these things fill us with inspirations and aspirations, or shall they fade away as empty sounds, forgotten echoes of a mighty past? Shall we not, in and through it all, hear the voice of the Prince of Peace calling to us, "Ye shall know the truth and the truth shall make you free"? "And if the Son shall make you free, ye shall be free indeed."

When, in His good providence, our gracious Father in Heaven moved the hearts of our fathers to found this great republic as an asylum for the oppressed of all nations, there were gathered in one, strange to say, the sacred number of the thirteen original States, and one of these, our own historic State of Pennsylvania, with its Hall of Independence and its old Liberty Bell, formed the keystone in this yet unbroken arch. Not only is she the birthplace of liberty when the colonies threw aside the British yoke, but upon her sacred soil was poured the blood of those heroes who fought that one and only battle upon free soil—Gettysburg—which turned the tide of war, rolled back the enemy, and at last firmly planted "Old Glory" on the heights of union and freedom forever.

But let us not forget those warning words of one of our greatest statesmen: "Eternal vigilance is the price of liberty."

If the freedom of this great republic is to be preserved, we need something more in our great arch of progress than the huge stones of our present military or commercial supremacy, or of science with its wonderful achievements, or of the arts with their elevating or debasing powers, or of education with its intellectual uplift; we need, as the very center and keystone of this noble arch of liberty, Religion. Is it, then, of little moment of what substance this keystone of the arch is made; whether it be of soft and crumbling sandstone or of the imperishable granite? Dare that religion which is to bind together and preserve the liberties and the many nations and tongues of this great republic be a religion of sand, a religion of uncertainty, a religion with a large question mark after it, a blind guide to the blind? Emphatically No, Never! The religion of the negative and the destructive critics, the religion of the rationalist, the evolutionist, the free thinker and the sceptic, is not the religion which will preserve our liberties and make of many nations one. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" asks Paul.

In the early days of my missionary activities in the Northwest, some twenty-three years ago, I was surprised to hear the Rev. Dr. Neill, the famous historian of the State of Minnesota, and founder of the largest Presbyterian Church in St. Paul, say to me: "I am glad that you have come to St. Paul to start this English Lutheran work. I have studied carefully the history and practice of your denomination and I am convinced that there is no Church that can so successfully withstand the tide of rationalism on the one hand, and the subtleties and treachery of Rome on the other, as your famous old Lutheran Church, and I believe, young man, that the time is coming in this land of ours when the Lutheran Church will be called upon to be the bulwark of this nation as she was of Germany in the fifteenth century."

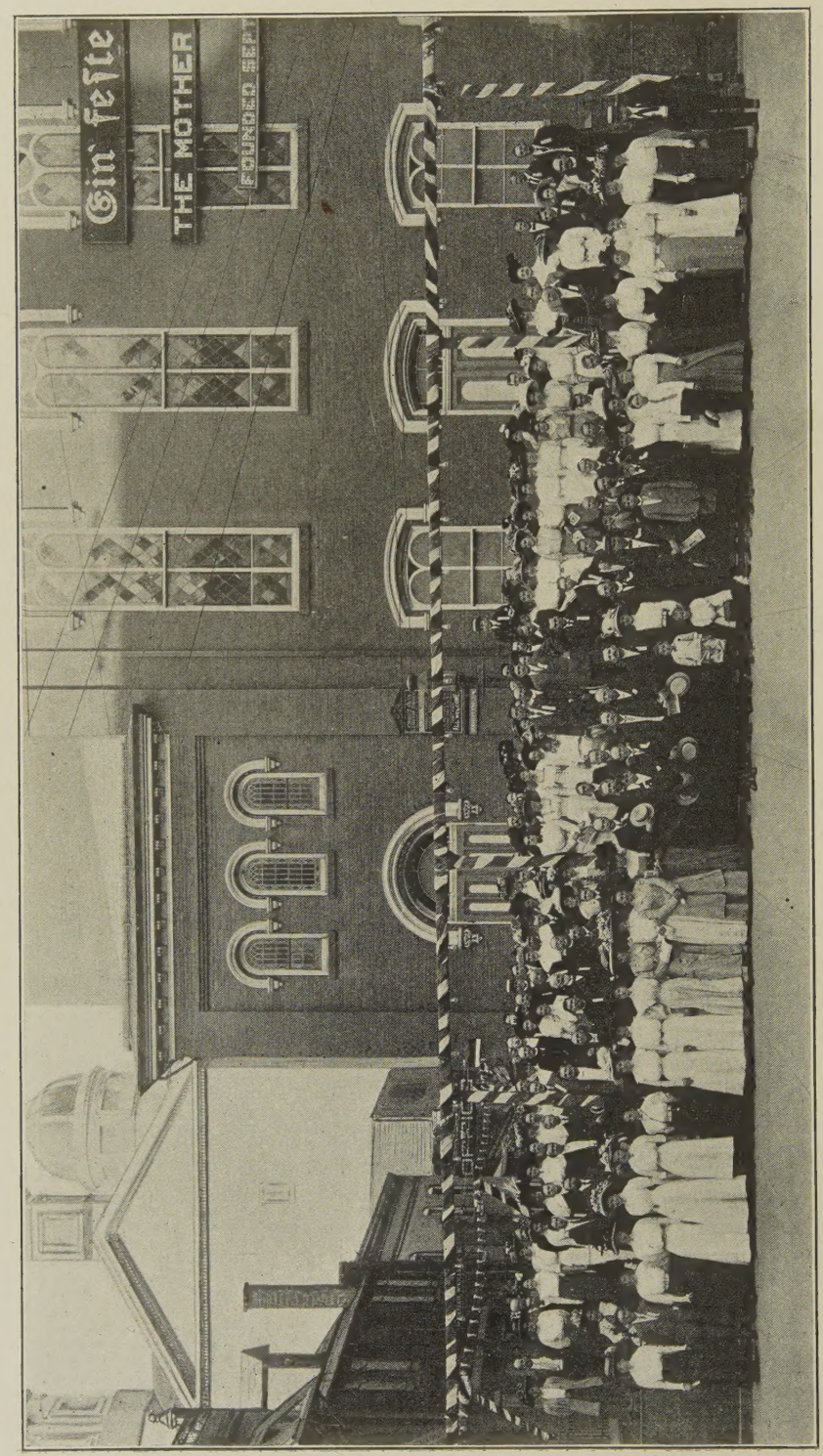
Dr. Neill had served on several commissions with members of the Roman Catholic Church and knew whereof he spake. Truly, our beloved Rock-Church of the Reformation has a great and important future in America, in holding high the banner of the cross as a challenge and an example to the denominations around us.

One of the leading rectors of the Episcopal Church at St. Paul was asked to prepare a symposium for one of the city papers on the distinctive doctrines of the different denominations. He claimed that denominational differences were contrary to the wish and prayer of our Lord that the Church might be one, and urged that the present dissensions in the Church were hindering the work of conquering the world for Christ. He then asked: "What is the distinctive doctrine of the Lutheran Church, which she holds so essential as to give her the right to a separate existence?"

What would have been your reply? Would you have said the doctrine of justification by faith? The reply given him was this: "The great old Mother Church of the Reformation has no one essential and distinctive doctrine that she harps upon to the exclusion or subordination of others. In this respect we differ from all the denominations about us. We do not, so to speak, fiddle upon the one string of The Church and Apostolic Succession, nor yet on the doctrine of baptism by immersion alone, nor of sinless perfection, nor of fatalistic predestination. Our dear old Mother Church rather pours forth the full harmonies of the great organ of God's Word, not *one* doctrine, but a perfect system of doctrines based upon the Apostles and the Prophets, Jesus Christ himself being the chief cornerstone. We hold, over against the rationalists and destructive critics, to the infallibility of the Scriptures that *it is* the Word of God and not simply that *it contains* the Word of God. From this we proceed to emphasize the doctrine of the existence and personality of God—the fall of man—original sin—the need to all men of God's saving grace in the redemption of the world through Jesus Christ—the wonderful doctrine of the incarnation—the atonement—justification by faith as over against the Romish doctrine of justification by works, and not that it is any more cardinal or essential than any other great doctrine of God's Word—the doctrine of the sacraments—the forgiveness of sins, and of the resurrection, and of eternal life through Christ. Such is the great and solid rock of doctrine, the granite keystone of our nation's life and liberty, which our dear old Lutheran Church has to offer. Is it, then, important that we, as a Church, "hold fast the profession of our faith without wavering?" That we "Be not as children tossed to and fro and carried about by every wind of doctrine and the cunning craftiness whereby men lie in wait to deceive"? Surely our Church has a future and a very great and important future in America in relation to the more or less rationalistic denominations about us and also to the nation at large.

Whither is this great nation drifting? It is drifting, yea, rather, madly rushing toward the cities, the great centers of population, and these centers are becoming more and more congested and Godless. The great tidal wave of crime is threatening to overwhelm us. Our sons and our daughters are drifting out of the churches instead of into them, and the rapid increase of our foreign population from the undesirable parts of the Old World is by no means lessening the danger. If this nation loses her hold on the Eternal God and Father, how long can she retain her freedom? Will not our glorious God-given liberty soon become naught but lawless license? I do not have the statistics for other cities, but I do know that last year the Allegheny County Jail held no less than 15,896 souls, mostly young men under thirty years of age; I do know that over 1,000 boys were before the juvenile court of our city; I do know that the present jail system of our whole country, with possibly few rare exceptions, is manufacturing criminals instead of stemming the onward current of crime. Not only are the young, many of whom have fallen and been cast into prison more by accident than by intention, thrown among the vilest criminals and professionals; but once in jail they are forever branded as criminals, even though they may have been unjustly committed, and, though they may wish to start anew and make good citizens of themselves, what opportunity is a so-called Christian community holding out to them to do so? Nay, rather, they are treated coldly, kept down and oft times so filled with despair that they are compelled to take up the criminal life in order to find a living for themselves. Here our own dear Church again comes to the rescue with her great, soul saving work of the Inner Mission, and as she has been the first in the foreign mission work and in the home mission work, she has also been the first in this great field of the Inner Mission. And there is no Church so well equipped as ours to hold in check this onrushing tide of crime, if we will but unitedly raise up the potent banner of the Inner Mission, which has proved so successful in the large cities of Germany.

But now let us take a glimpse of our Church's



Delegates to the Sixteenth Annual Convention of the
LUTHER LEAGUE OF PENNSYLVANIA,
Held in Christ Church, York, July 6, 7 and 8.

future intensively. Whether we shall stand or fall, whether we shall make rapid strides, or go forward at a snail's pace, will depend upon how thoroughly we are rooted and grounded in the faith, how fervently our pastors preach the word and indoctrinate our children in the catechetical classes, how faithfully our parents train up their children in the prayer life at home, how true and faithful our Sunday school teachers are in their great work of soul training, and how well our young people can be kept in the Church and interested in her noble history and practical Christian life by the work of the Luther League. Truly this is a fitting theme for the opening of such an inspiring convention of our young people, the hope and the life of the Church. Many of us are past the best years of our lives, and it is given to us rather to look backward than forward, so far as the Church militant is concerned, but to you it is given to look into the future of our Church in America and in faith to carry forward the standard of the cross of Christ our King into new fields at home and abroad and to drive back the world, the devil and the flesh, armed with the whole armor of God. Oh, for the time when the whole Lutheran Church of America will move as one mighty army against the common foes of the Kingdom of God. I do not mean that there must of necessity be an outward union, but, as in the great battle, many different brigades are united and march as one against the enemy, thereby winning a signal victory, whereas if each company were to go its own way and fight when and where it pleased it would surely meet with defeat. So with our future in America, we dare not contend among ourselves or interfere with each other in our onward work, as, alas, has been done to some extent in the past, but by standing together on the great and living doctrines of the Word pressing onward and forward together, the Lutheran Church would be simply irresistible.

The quartet of Zion Lutheran Church sang a selection and the congregation sang "Jerusalem, the Golden," after which the Rev. J. O. Schlenker, of Hazleton, pronounced the benediction.

Third Session

The Wednesday morning session opened with singing and Scripture reading by Rev. C. R. Botsford, of Berwick. After the minutes of the first and second sessions were read the president appointed the nominating committee: Chairman, Harry Hodges, Philadelphia; Al. Stuart, Quakake Junction; Dr. Menser, Reading; Rev. Reiter, Quakertown; Rev. E. M. Grahn, Spring City.

The Rev. P. George Sieger, of Lancaster, read the report of the statistician, Mr. H. W. Weidner. In the report we find a gain of 24 senior and 13 junior organizations, and a gain in membership of 1,136 seniors and 568 juniors, in comparison with last year's report.

A special committee with Mr. Henry Deininger as chairman was appointed in regard to the method of gathering statistics. The committee reported that the first day of April was to mark the close of the statistical year and that the system of three cards be used.

Orders were granted to the amount of $37.56.

Three invitations were extended for the next convention, in 1910. Dr. Wallace extended the invitation to Greensburg, Rev. C. P. McLaughlin to Meyersdale, Mr. James McC. Frank to Pittsburgh. After considerable discussion the matter was referred to the executive committee, and Meyersdale, Somerset County, was selected as the convention city September, 1910.

The address, "What the Luther League Is," by E. Augustus Miller, Esq., of Philadelphia, was of much value to the Leaguers. He said in part:

What Is the Luther League?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The test at judgment will not be what a man professes or says, but the life he has lived. There can be no right life, however, that is not built upon a true confession. This rule of judgment is true not only of the individual, but also of the nation. The attractive principles asserted in our declaration and organic law will be of little avail if the life of the nation does not square up with them. This is also true of all organizations, and the Luther League must stand or fall as judged by her life and deeds. The principles and objects laid down in her constitution will not of themselves justify her existence if her life is at variance with these.

In the early years of the Luther League her defenders painted pictures wherein hope was the brush and principles and promises the colors; but today, in answer to the question, What is the Luther League? we can cite facts and state conditions. No theory shall sway us in arguing the question propounded to us for answer, but we shall point to a life that is.

In the first place, then, we assert that the Luther League is an educator of the youth of the Church. The Lutheran Church, born in a university, has ever been jealous of and insisted upon an educated ministry and laity. Thus is our Luther League preserving the traditions of her ancestry. Never in the history of our Church have her young people been as conversant with her doctrine, her history, her polity, her work, her opportunity. This is largely, we believe, the result of the Luther League with her reading courses, her topics, and a general atmosphere of education which she has developed. No other church organization of young people, by whatever name known, has made the same provision or accomplished the same results as the Luther League along this line. As we understand and appreciate her life and motive, it is for this laudable purpose that she stands and works. And measurably at least has she succeeded. No other organization within our Church, and no other means employed by it can or does accomplish this same result.

The education afforded by the League to her members is a comprehensive one, dealing not only with the past, but with the present and future, not only doctrine and history, but Christian usefulness and activity.

In the second place, the Luther League is a harmonizer of the differences existing between the various branches of the Church represented in her membership. Note that we say, *harmonizer*, not *unifier*. The League does not ignore those differences that exist; nor does it intend (or really desire as over against the general bodies which control) to unify the Church. And this we assert in spite of statements to the contrary made by over-zealous champions. But what it does do is this, It brings into harmony for more effective work those various differences which exist. It makes a chord of different parts without attempting to change or alter the tone of any. And this it does almost unconsciously, in such conventions as these, by fraternal association. It is hard to call names or make faces at the man with whom you have rubbed shoulders and clasped hands. And thus, while not surrendering one jot or tittle of doctrinal position, we have grown, by association, to respect and esteem those

who may be called by some other Lutheran name than ourselves, and are therefore more ready to co-operate in all lines of Christian activity.

In the third place, the Luther League is an organization *of, by* and *for* the Church. This we claimed in the formative years of the League's history as her motto and hope. We now claim it as a fact realized in her life. Not always faithful in all her parts perhaps to this noble and correct standard, but in very large part faithful and true. The Church herself has not always been true to her standards and confessions. The cross of Jesus Christ still beckons her onward to conquest, even as it blazed resplendent in the heavens before the eyes of Constantine and filled him with inspiration and courage to overcome the infidel and unbeliever. So long as she is faithful to this standard and follows its beckoning lead she shall go on from victory to victory. So with the Luther League; faithfulness to her motto means victory and success. To this end may the great head of the Church inspire and help us.

A hymn was sung and the Rev. J. F. Kramlich spoke on "The Luther League as the Pastor's Aid." He said:

The Luther League as the Pastor's Aid

The benefit of any league or organization depends largely upon the motive and object that underlie it. If nothing but selfishness or worldly advantage is sought in the organization of a Church society, the Church can expect but little in consequence that will result in permanent blessing, if indeed it not thereby finds its spirituality and reverence for things sacred sadly dwarfed. There must be a high and holy purpose back of every effort in the work of the Church. There must be woven into the life, as well as into the motto of every society in the Church, the sublime truth that "we are laboring together with God" and surely "the Lord is in this place." Imbued with this spirit and cheered with this hope, a Luther League cannot but result "in showers of blessing."

The average Luther League member frequently asks the question, "What aid have I a right to expect from my pastor?" Comparatively few care to ask the counter question, "What aid has my pastor a right to expect from me?" The latter query is at least as important as the former, for the simple reason that the average Luther League is far more likely to neglect the duties it owes the pastor than the latter is to neglect the duties he owes to the members of the League.

It not infrequently happens that persons who are exceedingly exacting in their demands on their pastor seem to lose sight of the fact that the duties of the pastor and League are reciprocal; that for every demand they may exact from their leader he has a right to exact something in return.

In answering the question assigned to us, we would discuss it under two heads:

I.—The Luther League as an aid to the pastor *personally.*

II.—The Luther League as an aid to the pastor *in relation to his work.*

1.—*The Luther League an aid to the pastor personally.* 1.—*Pray for him.* This is your prime duty. This is the secret of pastoral success. What blessings descend upon your pastor when you begin to pray! What blessings descend upon you, upon the Church, upon the world, when you begin to pray for your pastor. How much your pastor needs the aid of the Holy Spirit! Pray for the pastor through the week. Pray for him while he is preparing his sermon. Pray for him while he is preaching. Mr. Moody used to say that the secret of his success in working for souls was that he was always supported by the bands of praying people, people who carried him and his work to the throne of grace.

2.—*Encourage your pastor.* If it be true, as the New Testament declares, that we are all priests unto God, then the minister is only one among many brethren, chosen by his fellow Christians to teach and to lead, but in no sense standing in a class apart. And why, then, should there be an awful gulf between him and the other members of the household of faith? Luther Leaguer, show yourself a sympathetic friend to your pastor. He needs your encouragement, and it will prove an invaluable aid to him. "He needs it, not because he is a baby, but because he is a man." A man to succeed as a pastor must have a stout heart and a buoyant spirit. Every kind look reassures him and every heart hand clasp braces him. Speak well to him. Speak well of him. Walk in harmony with him, second his suggestions, and do all in your power to carry them out.

3.—*Hear your pastor.* There is no other thing that pleases and aids a pastor so much as the loyalty of the Luther League. Other Churches besides our own are to be blessed of God, and are God given mediums for doing good in the world; but you have not promised at their altars to be loyal to them, to honor their government and discipline, to support their pastors or help maintain their services. But, Leaguers, you promised loyalty to your own Church, when you united with her, to aid your pastor, to do all in your power to maintain her services and to defend her against the attacks of her enemies. Every pastor likes to see members attend all the services. We sometimes greet strangers at our services who say, We are members of such and such a congregation, but we are liberal, we like all Churches and we frequently visit round. Do you know that every pastor knows that members who are so liberal that they are constantly gadding about are of no account at home? To be elsewhere, when your own Church needs your presence is disloyalty. We have in our Leagues a great many who are just as loyal to their pastor as they possibly could be, but, we are sorry to say, we have some also who are quite the opposite.

Luther Leaguers, be faithful in the performance of these simple, important, though often forgotten and neglected duties, and you will be of inestimable aid to your pastor.

II.—*The Luther League as an aid to the pastor—in relation to his work.*

1.—*An active Luther League will be of aid to the pastor*—IN THE CONGREGATION. A prevalent idea exists in the minds of many that punctuality in God's house is a standing advertisement of their usefulness. The words of Holy Writ declare: "But be ye doers of the word and not hearers only." Again, some suppose that the ability to comprehend the whole sermon constitutes the activity of a person. The principal stress should be laid on the word DOER. A hearer may be simply a hearer and nothing more. A doer is a doer and an actor. There is a practical Christianity that achieves more than all theoretical kindness. *Be a doer of the word is the keynote to Luther League helpfulness.* In many Churches there seems to be a dearth of League activity. Pastors cannot carry on the whole Church work. They need aid. A League's activity will be helpful to the pastor when it hears the word aright and practices it. An active Leaguer will preach the word he has heard in his daily walk and conversation. Others seeing his exemplification of the word be moved to do something for Jesus and the salvation of immortal souls.

2.—An active Luther League will be of aid to the pastor—*In the Operation and Duties Connected with Benevolent Institutions.*

Pastors having their hearts and ears open all the time, to the needs of the Church—to the cries of the poor and needy, the fatherless and destitute—the Luther League should be ready to come to their rescue with means and encouragement. That person who permits the large tear of sympathy to roll down his cheek when his pastor tells the dire needs of the Church and then is not tender hearted enough to give liberally, is surely a good hearer of the word, but a poor doer of it. A moneyless Christianity is a cold and heartless Christianity. We must have means to do charitable work—to do mission work. We must have resources with which to erect our churches. The Luther League must be an important factor in helping to meet these demands and burdens, which rest so heavily upon the shoulders of the pastor.

3.—An active Luther League will be an aid to the pastor—*per greeting the people.*

In these days, when a man's conduct counts for more among his fellows than his creed, the greatest cohesion among the members of any congregation is not that they have subscribed to the same tenets, but that their fellowship is genuine and cordial. Of course, the pastor is the strong factor and, with his sermons and pastoral work, does very effective serv-

ice, but we are human and want in addition the hand of friendship, the sympathy, the fellowship of true brethren. Often we hear it said of a church: "No one notices you," "No one seems to care whether you are there or not." Here is one field where League activity can be of aid to the pastor. A stranger enters your church for the first time. A welcome, a hand-shake, a good seat, an invitation to come and worship again, may be the thing needed to win his confidence and secure his constant attendance. By a word you might ascertain from him his name and if he has a Church home, and, if not, suggest his becoming a member of yours. If a man can engage in Christian worship and then walk down the aisle, perfectly indifferent to his fellow worshippers, he must be akin to those unfortunate individuals mentioned in the New Testament, the burden of whose cry was, "Let me alone." Handshaking, salutation, messages of courtesy, a show of sociability in the Church is worth nothing if it be not based on Church love and the genuine realization of fellowship in Christ. But how much is the sense of fellowship in Christ worth if there is never a greeting, a smile, a hand-clasp for a fellow member or for the stranger? Well may the Luther League ponder this question:

"He that loveth not his brother whom he has seen,
How can he love God whom he hath not seen?"

4.—An active Luther League—will be an aid to the pastor—through what I will term, for want of a better name, "A *Calling Committee.*"

This committee can make itself exceedingly helpful. It can report the sick, carry flowers to them and the aged; it can report the children who attend no Sunday school; it can report the newly arrived family; it can search out the stranger and bring him in contact with others. If a young person feels that enough interest is taken in him to lead others in the Church which he is attending to call on him, he will be very sure to take an interest in them and in the Church which they represent. The interest already aroused will be increased until, almost insensibly, he becomes one of the helpful and earnest workers in the Church. The pastor has a right to believe that the League will use her influence in building up the congregation, by inducing the members of their family, their personal friends and whoever they may be able to persuade to attend the services of the sanctuary, that God's home may be filled.

5.—An active Luther League will be an aid to the pastor—*By taking care of the young and newly confirmed.*

Taking the Church of Christ at large, there is perhaps nothing more remarkable than the little interest which members have in each other. In many cases the entire vigilance over the conduct of the members devolves on a few and perhaps on the pastor alone; in many instances the amount of interest and sympathy extend only to a civil recognition. In numerous instances those who unite with the Christian Church are left to struggle with difficulties, with their spiritual conflicts, disheartened and discouraged, with no reason to suppose that a single member of the Church sympathizes with them; in no few instances members of the Church are known to others to be going astray, where a kind word from some one of greater age and experience would have saved them from a melancholy fall and the Church from open disgrace.

This is all the more remarkable from the condition in which many are when they become members of the Church. They are inexperienced alike to the world and in religion. They have hearts susceptible to all impressions, good and bad. They are surrounded by a spirit of secularism, materialism, agnosticism and other vicious theories and infidelities. They need instruction; they need the strengthening influences, the watchful eye of those who love Zion, if they would be kept true to their Church.

What their circumstances require is not only that they may feel free to ask the spiritual advice of their pastor, but that they may seek counsel on all subjects from their Christian brethren. No man knows what service he may be rendering to the cause of religion by a word of affectionate encouragement and counsel to the young. He who takes the newly confirmed person by the hand and strengthens him to remain faithful to Christ and His Church, may be doing the most important service to religion which he can ever render, for he does that which shall be telling on the welfare of Zion, long after he shall have gone to his rest.

Here is a work for the *spiritually inspired Luther League.* If societies, satisfied with their own abundant privilege, become indifferent to the spiritual wants of these brethren, God will withdraw from them His blessing. It is absolutely indispensable to the spiritual health and vigor of any society that its members habituate themselves to care, to pray and act for the spiritual welfare of these young people. It cannot be done by the pastor alone. With his multitude of duties it seems impossible for him to give to the members of each succeeding class confirmed the personal attention necessary to their further development in piety. He may lead and help in it, but he needs and must have the efficient co-operation of the spiritually inspired League; and acting in joint agency in this matter what great things might be done to retain the young in living connection with the Church.

Luther Leaguers, as a pastor, I wish to earnestly plead for your aid, to hold our young people. We must hold them for their own soul's sake, for what they shall do and what they shall be, to the Church of the future. We must retain them in the fullest sense, not only to attend divine service, not only to study the Word of God, not only to be willing to spend and be spent in the cause of the Master, but for one and all of these.

Such are some of the methods whereby the Luther League can aid the pastor. They are practical, reasonable, easily remembered and may readily be complied with. Their observance will aid the pastor in the prosecution of his mission, tend to the development of the Church and prove a blessing to him, who ministers to you in sacred things, to yourself as an individual, to your League and to the congregation to which you belong.

The third session closed with singing of a hymn and prayer by Rev. Wallace, of Youngstown, Pa.

Fourth Session

There was a very large attendance at the Wednesday afternoon session to listen to addresses on Junior work.

The convention was opened with prayer by Rev. Gebert, of Tamaqua.

The auditing committee reported the treasurer's account to be correct.

The address of the afternoon, "The Religion of the Adolescent," was given by the Rev. A. B. Bunn Van Ormer, Ph. D., Department of Education, Ursinus College, pastor Immanuel Lutheran Church, Norwood.

This was followed by three papers: 1. "Means and Methods of Influencing Adolescents Through the Junior League," by Rev. A. Pohlman, M. D., of Philadelphia. 2. "The Aim of the Junior League Work," Rev. E. P. Pfatteicher, Ph. D., Philadelphia. 3. "The Qualifications of a Junior League Worker," Rev. P. George Sieger, Lancaster. These papers follow:

The Means and Methods of Influencing Adolescents Through the Junior League

The youth is but the grown-up child. To prepare properly for adolescence the only essential is that childhood's state should be rightly cared for. This is true of the physical and mental parts, but it is doubly true of the spiritual.

For that reason, in our Lutheran Church, we make much of the educational feature in our religious training. The Luther League is a branch created

for the development of the growing member of the Church. The Junior League is the forerunner of the larger League. How to influence for this larger League or, really, how to help the growing Christian Church member through the Junior League, is one of the important functions of our Church.

The Junior League should be fashioned and formed largely after the Senior League. Just as much, or more, ought to be made of it in its organization, in the election and installation of its officers, in the appointment of its committees and in its regular and business meetings as in the larger League, for there first impressions are formed and there the adolescent is first influenced as to the importance of his place in the Church.

The room in which the meetings are to be held should be a most attractive one—not one that can be "spared for that purpose because they are only children." The young people are quick to note whether the Church means them to have a primary or only a secondary place.

The meetings themselves are the points of contact where the influence will be most felt. For that reason the "older overseer," or superintendent, of this work should carefully prepare both the programs and leaders, and see that those who take part are well instructed ahead of time to know just what they are expected to do. To have a plan and work that plan will bring results.

To influence our young people with respect to our own Lutheran Church, her history, her power and her place in the world today, leaders of different nationalities in which our Church flourishes may impress the meetings with the magnitude of the mission of our Church.

Nowhere in the work of the Church will charts and maps, pictures and photos, curios and collections of Lutheran interest, with stereopticon views and illustrated lectures so interest the members of the Junior League and make them feel the importance of our field. The cathedrals and churches in Lutheran lands, the different forms of the services, the various kinds of dress of the clergy and laity, the many works of mercy, as at Bielefeld, Kaiserwerth and Hamburg, for all classes and conditions of people; these and many other features of our own Church work, presented in attractive and interesting ways, must necessarily influence the adolescent.

The business meetings may be held in the homes of the members. Imaginary visits to foreign lands may be planned by the social committee. The dress of those countries may be affected for the evening, at least by the committee in charge, and refreshments common to that country may be served. Just a little of each on each occasion to make the country real to the imagination!

I know of a church (in another denomination) in which such a course of travel is successfully conducted, and it has done wonders in interesting the young people in the history of their particular denomination. Then I know of another church where they have an exceedingly successful young people's work, where imaginary trips are planned and carried out by the leader, who has a fertile imagination, and the young people made a tour of the mission lands of the world. You could not keep those children away from their meetings, and thus the adolescents are influenced through the Junior societies.

When our Churches come to recognize the value of the Juniors and prepare them not only through catechetical instruction for membership in the Church, but also train them through the League for work in the Church, our denomination will become much more aggressive in its influence. Good Church leaders come through good child training in the ways and workings of the Church. Every Church should have a Junior League.

The Qualifications of a Junior Worker

In the work of the Junior League we are face to face with a preparation for service in the army of soldiers of Christ, in which it becomes necessary to familiarize the child with all the weapons of offence and defence like as the soldier of our country is drilled for active warfare. These weapons are the Bible, the Church Book and all the equipment and furnishings of the house of God which are being used by the adult members of the Church in their active work.

The Junior worker is the commissioned officer of the Lord's army, who drills and prepares the young recruits for later service. As such, he should be fully conversant with three things:

I—*He should be conversant with the spirit of the Church.*

It was a wise provision of the National League of America to recommend, several years ago, that all Junior work should be inspired and directed by the Senior League. That is, that all instruction should be along such lines as would sooner or later be useful in adult Church work. In our Junior work we must not borrow from other Churches which are organized and conducted along wholly different lines, but our Junior work should have the imprint of our own Lutheran Church spirit.

II—*He should be conversant with the needs of the Church.*

This problem is fully solved by the Junior Topics, in which are treated all manner of subjects bearing on the Historical, Doctrinal, Missionary, Devotional and Practical side of our Church life. Thus the needs of the Church at home and abroad are duly set forth according to their just and proper merits and claims, and the Junior worker following the course mapped out will never fall short of what ought to be taught.

III—*He should be conversant with the life of the Church.*

In the Church, perhaps, more than any other line of work, the tendency to over-estimate the non-essentials in life is manifest everywhere. The Junior worker is always tempted to emphasize insignificant things in later Church life. Like as the finger or hand, the foot or the limb, etc., are not absolutely necessary to a useful life, so the life of the Church is not wholly dependent on the temperance movement, the missionary movement, the sociological movement or any of those things which are only secondary in the plan of salvation, and which are pressed forward by some paid agent of the cause. The Junior worker who will discriminate between the vital and non-essential things in the life of the Church and teach the most important things first will do a great work for the congregation for which he is training the coming leaders.

Hence, therefore, a few practical conclusions in relation to the Junior class:

I—*He must remember that he is facing Juniors.*

A leading instructor in the public school system of Pennsylvania recently defined the most prominent qualification for primary work by the term *"Motherliness."* That is, in meeting a Junior class in Church work the leader who has caught the spirit of a parent's sympathy and love in spiritual sponsorship will never fail. This is highly important in view of the great neglect in our days of the religious instruction in the home as provided for in our baptismal service.

II—*He must remember that he is training Juniors.*

When Agassiz, the great scientist of modern times, was asked as to the greatest work he ever did, he replied, pointing to several of his assistants standing by and saying, "To train these young men to think as I do." That is, the Junior worker should keep in mind the fact that the young minds before him are imitative and flexible in their views and habits of life, and that it is in his power to train them just as he wants them to be.

III—*He must remember that he is moulding Juniors.*

It is said of a great sculptor that he would spend days upon days in rubbing the apparently finished statues with his bare hands to give them a still greater life-like effect. What no chisel could do, the bare hand could do alone. In like manner it may be said, what the book and the pencil and the apparatus can not do, may easily be done by the personal touch of the teacher himself. The ready handshake, the affectionate smile, the loving care and the sympathetic heart after all are the most effective agencies in moulding the future character of the Juniors in the class.

The feature of the afternoon session was the paper on Foreign Missions by Master Ralph Riechold, of Pittsburgh. The paper was prepared entirely by the young man, who is but fourteen years old, and was decidedly inter-

esting and showed the value of Junior work. The paper follows:

How We Juniors May Aid in Foreign Missions

For the Juniors to aid in Foreign Missions they must first know something about the work.

They may learn this by studying about the ungodly heathen—how sinful and helpless they are; how they torture their children and themselves; how in China they bind their children's feet; how in India they marry even little children, and if the boy husband dies the little girl wife must be the slave of the family.

They may also learn from stories and pictures how pitiful the condition of the people is, especially the children, who are not loved as in Christian lands and in Christian homes.

They may be taught by pictures and missionary papers. There ought to be a missionary meeting once a month in Junior Leagues. This will always keep them interested in Foreign Missions.

Then they should find out what the Church is doing for the heathen, where we have missions and how many missionaries there are for all the heathen on our fields. This would show us how much we need to give the Gospel to them.

But Juniors can do still more. It costs about $20 to $40 a year to support a boy or girl in India. What Junior League can not by their offerings support at least one scholar? Just think, we are bringing one soul to Jesus and perhaps he may be a Christian worker and bring many other boys and girls to Jesus. The little support which we may give them would become like a ball rolled in the snow and grow larger and larger, but unlike a snow ball, it would never melt, but keep on growing.

If we cannot support a scholar we can at least take up an offering for them every year, and in this way give a little help to this work. Even our pennies count when we give them to the Lord.

Every year there are big boxes sent to mission places for the help of the people. Every Junior Leaguer could bring toys, dolls, thread or clothes to put in such a box. How glad the heathen children would be to know that Christian children had sent these things for them!

Best of all, we can pray for them. God hears our prayers when we pray for ourselves and He will hear them when we pray for the heathen. We can pray that God would destroy their idols and would lead many of them as helpers of Christ. We can pray that God would lead His people to open their hearts and give liberally for His work.

Some day God may choose us boys to be missionaries or preachers of Christ, or He may want the girls to be missionaries or teachers, or even nurses to help the sick.

Here is one great thing which can be done by us. In learning about the love of Jesus for us and how He died for our salvation we may learn that He loves the whole world in the same way. He wants us to tell the whole world how He loves them. When we learn all this there is seed being sown in our heart which, when we grow older, may bear much fruit, and this fruit may be that God wants us to go out and tell the poor heathen about Jesus and His love. It would be a grand thing if our Junior Leagues would set us to thinking about what God wants us to do and then when we have the learning necessary would help send some of us to our great foreign mission fields. What, if in future years, each Junior League had one who formerly worked in the League out on the mission field? I think it would show the whole Church that the Junior League is worth while.

In a large city where there are many foreigners—Chinese, Japanese, Italians, Hungarians and Slovaks—who know little or nothing about our Saviour, or who have turned away from Him, we can bring the boys and girls to Sunday school or Junior League and by so doing be foreign missionaries right here at home. Suppose we, as Junior Leaguers, try this until we are old enough and trained to go out to foreign countries.

Something like this will show we are in earnest, and in doing it we will please God.

Master Reichold also read a report of the Pittsburgh Central Convention at Washington, Pa., written by a fifteen-year-old girl from Allegheny.

Mr. William C. Stoever, president of the Luther League of America, made a few remarks on Junior work.

"Congratulations and prayers for his speedy recovery" were sent to Rev. Franklin F. Fry, now ill at the Johns Hopkins Hospital, Baltimore, Md.

The Luther League Rally Hymn was sung with prayer and benediction by Rev. J. A. Clutz, D. D., of Gettysburg.

Fifth Session

There was a large attendance at the fifth session, held in Union Lutheran Church, the Rev. A. R. Steck, D. D., pastor.

The 46th Psalm was read by Rev. W. S. Dysinger, of Vandegrift.

The music during the meeting was under the direction of Prof. Stuart M. Gipe.

The address of the evening, "The Distinctive Features of the Lutheran Church," was delivered by Rev. Charles P. Wiles, of Washington, D. C., in place of Rev. John T. Huddle. An abstract of the address follows:

The Distinctive Features of the Lutheran Church

The Lutheran Church does not believe those not bearing her name are unsaved, or that they are destitute of truth or that they are not doing a noble, self-sacrificing work. God smiles approvingly on them as on us. We are richer in biblical knowledge, methods of work and religious experience because others have differed from us in doctrine and method.

He is narrow and unpardonably sectarian who can not see good elsewhere or pray a large blessing on all the agencies of the Kingdom. The day is past when we may call down fire from heaven on others because they exorcise spirits in a manner somewhat different from us. The Master's great concern now, as then, is that evil spirits be cast out. He lays himself open to blame and invites the scorn of his fellows, who boasts that his is the only safe ship sailing the sea of life.

We have many things in common. The things in which we boast are the boast of others. The hope of this and other lands is the precious treasure of more souls than those who bear our name or answer to the distinctive features of our Church.

He is the best Lutheran who sees the good in other denominations, appreciates the service they have rendered and their untiring industry in the Lord's broad field, and yet finds something better in his own. So this is not a question of bad and best, or of none and all, but of good and better.

We can enumerate only some of the distinctive features of the Lutheran Church.

I. Our unquestioned acceptance of the absolute authority of the Holy Scriptures in matters of faith and duty. It is not without significance that in a city of the fatherland where Luther fought great battles and won signal triumphs there should be erected a statue of the reformer in whose hand is placed a copy of the Bible. Nor is it less significant that in the Capital of our nation and on one of the finest sites in that great city there should be found the same statue and open Bible. It was the anvil on which Luther broke many a hammer of papal error and usurpation. It was the Gibraltar with which he rolled back the rising tide of oppression that threatened everything before it.

Had Luther done nothing else than unchain the

Scriptures and give them to the common people in their native tongue he would justly have merited the undying affection of millions of the human family. It was the sword he unsheathed with telling effect in the stern struggle for truth. It was the one force with which he swept aside the cobwebs and frauds and sophistries of the middle ages. It was the rock on which he placed himself and cried, "Here I stand."

There is not a Lutheran who would underestimate the dignity and place of the human reason in understanding the divine record. Not one of us would call in question the value of the decrees of councils, the writings of the Church fathers, the traditions of our faith, but above and over them all stands the value and supremacy of Holy Scriptures. To us this is the one light that gives, but borrows none.

By it creeds are judged and duties defined. We believe our great confession, not because it is the work of the reformers, or that it has stood the test of centuries and is so widely accepted, but because it is the correct exhibition of the fundamental doctrines of the divine word. Not the creed, but the truth it contains is the important thing. Dr. Jacobs says: "We believe, teach and confess that it is not subscription to a confession of faith, but that it is the hearty acceptance of the faith embodied in the confession, even apart from and without its formal subscription that introduces one into the unity of the faith and entitles him to a name distinctive of its confessors." So to Lutherans the Bible is supreme, it speaks the authoritative word. Creeds are subordinate.

The place we give the Scriptures not only differentiates us from Catholics, but from many Protestants as well. Rationalism has entered in many quarters and undermined the authority of the Book, denied its inspiration, eliminated some of its fundamental doctrines, set aside as unworthy of credence its miracles, particularly the Incarnation and Resurrection of our Saviour, and thereby tends to extinguish faith and leave the world in night. The calling in question of divine authority in written revelation has wrought more harm than the substitution of works for faith or of penance for repentance. A condition devoutly to be thankful for among us is the unanimity of conviction as to the rightful place of the divine word. It is the word of God. It speaks with the voice of authority; it presents the sublime challenge of faith; it alone offers the hope of salvation. When we say we believe the Bible is the only infallible rule of faith and practice, we do so with no mental reservation, but with a hearty and confident trust.

II. A second feature is the doctrine of justification by faith alone in Jesus Christ.

Dr. Valentine says: "The Reformation wrought in the reformer before it wrought in the Church." It was subjective, then objective; it was his inner experience before it became his life task. It was only when a spiritual adviser said: "Luther, *believe* the forgiveness of sin," and the discouraged monk heard a comforting voice say, "The just shall live by faith," that he felt the shackles fall away and a peace fill his soul that for long weary months he had prayerfully coveted. Consequently this man was peculiarly fitted to preach this rediscovered doctrine.

He himself had been brought from darkness to light. He was like a bird in a cage, wearing his life away against the bars of a man-made system. He had tried to merit heaven, he had flung himself on the bare floor of his cell, and all seemed but to drive him into the darkness of an impenetrable night. All the Church of Rome had to offer he tried. Her drafts to him were drafts of salt water, making him only the thirstier. With the intensity of a soul set on fire in quest of truth he spared himself nothing. One day the cage door opened and Luther's tormented, despairing soul moved out and up into the free air of God's boundless grace. He had a right to preach this doctrine. It was more than a pleasant dream, or untried theory; it was a burning reality that no power could lead him to doubt. It was sweeter than honey to his lips. With tongue and pen he wrought this doctrine into his message that aroused Christendom, because it discovered the hidden springs of unceasing joy. Assurance never could be found in a system that based salvation on the deeds of the law. Man can begin to say, "I know," only when by faith he appropriates the merits of Christ.

This doctrine which gave birth to the Reformation was no more Luther's than it is that of the Lutheran Church. It marked our natal day, has characterized our history and has been one of the secrets of our marvelous growth. The world needs this doctrine re-emphasized today.

In a tuberculosis convention recently held a distinguished member of Congress made the declaration that no matter what a man believes if he befriends another, relieving distress, prolonging life, he will be saved. This is an age of charitable institutions, asylums, homes, brotherhoods; gifts were never so many or generous, unselfishness never so widespread, and these are being substituted for faith which is the requirement of the Gospel. The ring of the coin in Tetzel's indulgence box can be heard all over the land.

I wonder if my brethren in the ministry will not bear testimony that one of the things requiring unceasing vigilance on our part is to keep before our people the nature, necessity and place of faith. It is no easier now to enter heaven without a wedding garment than in the past.

In the sacrificial system of the Old Testament it was not the family making the offering, but the lamb offered that was examined. In this new dispensation we are accepted because Christ, our sacrifice, has been pronounced righteous, without spot or blemish. By faith we are both sharers in His righteousness and servants in His Kingdom.

III. A third distinctive feature is the emphasis our Church lays on the *doctrine of sin.* "A deep and profound sense of sin characterizes the Lutheran," declares Dr. C. S. Albert. Luther cried out in abject despair, "My sin, my sin." He could not play with it, nor apologize for it, nor thoughtlessly dismiss it. It was his enemy, it closed heaven's door against him, it ravished his life, it plucked every joy from his bosom, it built the cross and nailed the Saviour thereon.

If Luther seemed to hate the Pope and cardinals and the whole hierarchical system, it was because he believed they were the instruments of sin. If his cotemporaries could find comfort and pardon in the deeds of the law, it was so, because their sense of sin was not that of Luther. His body, mind and soul were in constant torment when he remembered the holiness of God and the evils of his own life. Wrongdoing was no more offensive to David or Paul than to him. He would be satisfied with no false security from its evil consequences. Munificent gifts, the chanting of prayers, tedious pilgrimages availed nothing. Not all the perfumes of Arabia could remove the stain from his hands.

This is the Lutheran's conception of sin. It is inborn, it renders morally helpless, it alienates from God, it brings eternal penalty. How strangely some people look in these days when Isaiah's or Paul's or Christ's view of sin is read.

In some offices can be seen this motto: "To swear is vulgar." It is all of that surely. But is it anything more? Physicians tells us we should not get angry, for it spoils our complexion. To say the least, the result of this particular sin as set forth by our Saviour in Matt. 5:22 is not fully comprehended by the warning of the medical fraternity.

Is it not true that our conception of sin determines our conception of almost every other doctrine of the Bible? Our estimate of holiness will be derived from our estimate of iniquity. Superficial sin means superficial righteousness. If our evil is a trifle, then Calvary will have a diminished splendor. The height and the depth will correspond. You are quite familiar with Paul's method of portraying divine love, not in dying either for the righteous or good man, but for sinners. When the Apostle has drawn for us the long, trailing shadow of sin, he is prepared to measure for us the range of divine love.

Gerhard says: "It was the infinite God who was offended by sin; and because sin is an offence, wrong and crime against the infinite God . . . it has an infinite evil and deserves infinite punishment and therefore requires an infinite price of satisfaction which Christ alone could have afforded." It will readily then be seen that two men can scarcely sign any doctrine of any creed if one holds to the superficiality of sin while the other holds to the exceeding sinfulness of sin. If then our transgressions are not only blunders, or missteps or errors, but really sins, inherently wrong, destructive of a moral order, violative of a perfect law, incurring guilt and penalty,

then the cross and our redemption by it, holiness, pardon, love, all will shine with unwonted splendor. The Lutheran Church therefore emphasizes every doctrine of divine grace, because she emphasizes sin.

IV. Another feature I shall mention is our system of catechization. Infant baptism is practised by a large part of Christendom and yet Dr. Remensnyder tells us that the proportion of such baptisms in our Church is two-fold more than in any other Protestant faith. To us it is not a matter of indifference about the children. Presumption is not safety, nor is unconcern at all commendable. By neglecting them we jeopardize not so much their souls as our claim to obedience. "The kingdom has both a place and a grace for the children." They are to be among His jewels now as well as hereafter. He cares for them now as of old.

But bringing them into divine favor by baptism is not enough. Planting the seed does not guarantee steady and healthy growth. "A water of regeneration is not a stream of sanctification." The husbandman who sows the seed without surrounding the growing plant with constant care will later be obliged to gather more tares than good grain. Luther recognized this and labored to avoid similar results to growing souls. And here again one is reminded of the prodigious labors of the great reformer. The Catholic historian, Döllinger, is forced to admit that no man save Luther ever gave a Bible, a hymn-book and a catechism to any people. Luther felt his work would be permanent only if founded on a knowledge of the Scriptures. Hence he set himself the task of disseminating religious intelligence in city, hamlet and rural places. Strong faith knows what it believes, and it becomes stronger as knowledge increases. Hence the catechism which was primarily prepared for home study.

Dr. Gladden says that the Lutheran Church maintains with increasing vigor the study of the catechism. He sees many differences in our Lutheran household, but affirms that in this well-tried practise there is hearty agreement. He finds here also the secret of the marvelous growth of our Church in this country during the past decade and more.

Faithful work done here will lead to strong conviction, right choices, holy living and a life-long service for Christ. Of course, we believe in conversion, it is a scriptural term and has a mighty message, but we also believe that "children baptized in infancy and nurtured by precept and example in holy things may develop gradually into fullness of the Christian faith."

This method of indoctrination is so scriptural, reasonable and resultful that emphasis here cannot be misplaced. As long as preservation is infinitely preferable to the rescue of the child we dare not compromise or relax our energies. While every boy is a man begun and the thoughts and choices of youth forecast the man we do double duty by giving strong and healthy direction to the life of the young.

The Lutheran Church therefore has a message to preach and if she is faithful to the priceless heritage both in doctrine and usage she shall not only share in, but hasten the coming kingdom wherein dwelleth righteousness.

The exercises closed with singing and prayer by the Rev. G. W. McClanahan, Strasburg, Pa.

Sixth Session

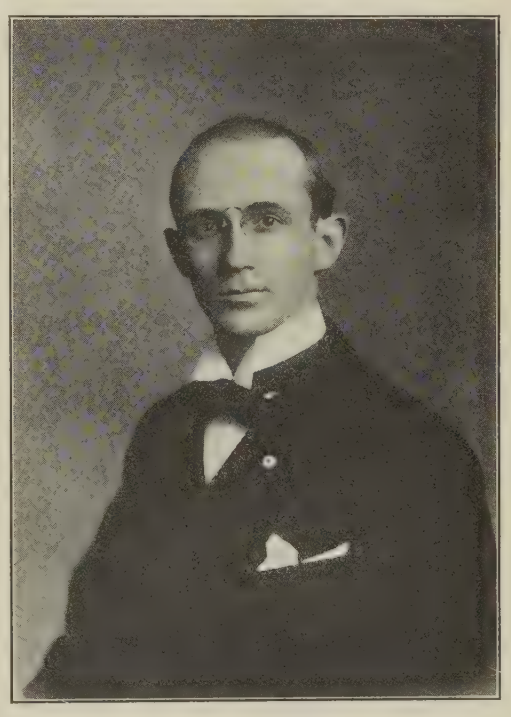
The Thursday morning session was opened by singing "The Church is Our Foundation." The Rev. E. M. Grahn read the Scripture lesson.

The minutes of the two previous sessions were read and approved.

Mr. Harry Hodges, chairman of the nominating committee, presented the following report: For president, Mr. A. T. Michler, Easton; recording secretary, Miss Edith Haupt, Pittsburgh; corresponding secretary, Mrs. B. B. Harker, Philadelphia; treasurer, Mr. M. Haller Fry, York; statistician, Mr. H. W. Weidner, Pottstown.

The secretary was instructed to cast the unanimous ballot of the convention for the officers and the chairman declared them elected. President Michler thanked the Leaguers for having faith and confidence in him to re-elect him as president for the coming year.

Mr. Wm. Mearig, chairman of the resolution committee, presented the resolutions. It



ARTHUR T. MICHLER.
President of the Luther League of Pennsylvania.

was the wish of the convention to consider each item. After much discussion each item was adopted.

The resolutions follow:

Resolutions

Your committee on resolutions beg leave to present the following report:

1.—That we recommend to the Leagues the importance of Junior work and that its increased development be urged.

2.—That we urge upon the Leagues the absolute necessity of directing to a Lutheran Church all of its members that remove to Washington or other points without its territory, and that the name and new address of such parties be forwarded to the nearest pastor.

3.—That in the matter of redistricting the State each district hold its present geographical limits unless a particular district deems it necessary and practical to make a change. In such a case the adjoining district or districts involved and the State

officers are to be consulted so as to bring about a change that will be acceptable and practical to all.

4.—This committee would recommend that whilst the work demands it, we are not able to support a general State secretary.

5.—This committee would recommend that item 5 of the president's report, which has reference to Williamsport District, Center Clinton and Union District and Kittanning District, be referred to the executive committee with power to act.

6.—This committtee would recommend that this convention deem it inexpedient to take any steps toward the establishment of permanent Lutheran headquarters at Chautauqua, N. Y.

7.—This committee recommends that a special finance committee of three be appointed to study the finance of the State League, whereby there shall be an equal distribution of the financial burden. The committee to report at the next convention.

9.—This committee would recommend that an appropriation of twenty-five dollars ($25) be made to the extension committee for the coming year.

10.—This committee would recommend that the executive committee be authorized to draw on the treasury to bear the expense of sending representatives to the weaker District Leagues; the expense not to exceed fifty dollars ($50) for the year.

11.—This committee would recommend that the Luther League of St. John's Church, Bellefonte, be admitted into the State League.

12.—This committee would recommend that hereafter the word "District" be used in place of Central and would urge all District Leagues to follow the same.

13.—This committee would bring to the attention of the district and local Leagues the matter of the general secretary fund. They would unanimously urge the local Leagues to make every possible effort to raise the per capita tax of ten cents per member each year for the general secretary fund.

14.—We would unanimously recommend that a most hearty and cordial vote of thanks be extended to the District League of York, to the pastors and officers of the several churches in which we have met, to the speakers and to all others that have aided in making this the successful convention which it is.

It was decided that printed copies of the resolutions should be made and the corresponding secretary be instructed to send a copy to each local organization together with a copy of the statistical report. Subscriptions for the Convention Number of the LUTHER LEAGUE REVIEW were taken by Mr. James McC. Frank, chairman. Orders for 1,500 copies were given.

Mr. Ambrose A. Kunkle, principal of the Preparatory School, Allentown, presented the paper, "The Luther League as a Training School for the Future Church." He said:

The Luther League as a Training School for the Future Church

There is but one real training school for the future church—the *Christian Home.* In its pure atmosphere must be reared and from its hallowed portals must come the devoted members of the future Church. In the quiet of a well ordered household, under the guidance of a pious father and the care of a loving mother, are developed the strongest types of Christian character. Experience with boys. Stability of Luther League due to home life. Whatever other instrumentalities the Church has seen fit to adopt must be regarded either as aids to the home and Church, or as substitutes for the home viewed as a training school for the Church.

The *parochial school,* at one time largely and in some sections still, is a powerful aid to the Church. Where it has declined the Church has adopted the *Sunday school,* with an hour to an hour and a half session each Lord's Day. And now many of our foremost educators and alert clergymen, realizing the weakness of such abbreviated instruction, are agitating the *use of the public school buildings* for religious instruction on certain days of the week.

The Luther League has more recently come to be recognized as one means of enlisting the young people of our Church in its many activities.

Three questions arise: For whom? For what? How?

For whom? In our colleges and seminaries our young men are prepared and trained for their work in the ministry. The League is not for them as ministers. For the lay members, for the young people whose idcals are forming, whose energies need guidance, who are willing to work if properly led; for these the League is a preparatory school for future usefulness in the Church.

For what shall it train them? For a life of usefulness in the future Church—answer vague and indefinite. Yet such is the very purpose for which the League exists.

How? The Lutheran without a knowledge of the history, doctrines, life and distinctive features of his Church is little better off than *"the man without a country."* Her history inspires no patriotism, because he has never learned of her glorious past. Her doctrines arouse no feelings of loyalty, because he has never realized their full meaning. Her life and activities make no impression upon him because he is entirely ignorant of them. Her distinctive features! Why, he has never heard them mentioned. An extreme case, you say. But you will have difficulty in placing many hundreds of so called Lutherans in any other class.

How, then, may the Luther League be a training school? Educationally. We are not interested in something we know nothing about. Neither are young people. If the Church desires the hearty allegiance of its members it must make them patriotic. By that I mean make them feel justly proud of the Great Church of the Reformation. How better can this be done than by making them familiar with the birth of Protestantism? Let them hear of the stirring events of those memorable years. Let them realize what Protestantism has meant to the world—yes, what it means to them. The sparks of patriotism will be kindled and fires of unexpected loyalty will burst forth from the hearts of our Lutheran people. As we grow into a fuller knowledge of the doctrines of our blessed Church, we see how completely they rest upon but one foundation—the teachings of Christ and His Apostles.

Her activities! *Practically,* the Luther League can be a training school. History is only well taught when it arouses interest in present day problems and leads to their proper solution. Let our young people be taught the rich history, the pure doctrine, the distinctive features of our Church. But don't let it stop there. I fear sometimes our educating stops before it reaches its proper end.

Action (novel reading). All our instruction, whether history, doctrine, or anything else, is in vain and useless, unless it arouses an interest in the life and activities of the Church today, which, of necessity, must grow into the Church of tomorrow. Let Luther Leaguers not only learn about the vast *foreign field for missionary effort,* but let them contribute something for the furthering of this work. Let them not only hear of the vast and seemingly unlimited territory for *home missionary activity,* but let them do something of actual worth for the cause. Let them not only be informed of the needs of our *orphan homes* and *charitable enterprises,* but let them make an offering, small though it may be, for these worthy objects. Here are a few fields of activity for the members of the future Church. Let the Luther League train its members for this work, not only educationally, but practically. It is *well "to learn." "To do" must follow.* Action—*Motto.*

The Luther League *may be* a training school for the future Church. Whether *it is* or *is not* depends largely upon the discretion and good sense of the leaders of our local Leagues, generally our pastors. It is a powerful weapon for good when wielded by the strong arm of a pastor devoted to the best interests of his young people, the potent members of the future Church.

After singing the hymn, "Lord, We Come Before Thee Now," Mr. William Mearig, New Holland, presented the paper, "The Luther League as a Social Factor."

The Luther League as a Social Factor

When God created man and placed him in the beautiful garden of Eden he saw that man could not be happy there alone, and "The Lord God said it is not good that the man should be alone; I will make him an helpmeet for him" (Gen. 2:18). And he created Eve to be his companion.

Thus early in the history of the world is the fact established that man is a social being and was created as such—in fact, it is part of his very being. As man is constituted, therefore it is unnatural for him to desire to be alone; this we find illustrated all through the history of the world. Occasionally we find a man (we might almost call him a freak of nature, as it is so unnatural and rare), who is so unsocial as to desire to live the life of a hermit, being alone in some secluded spot where he does not come into contact with man. See him after a time and he is a pitiable object to behold, as are all men in time who live contrary to God's law.

As God established the *home first,* this is the first and foremost place for man to be sociable. And what a paradise on earth does a home become where love and good will reign supreme. And, on the other hand, what a pitiable place scarcely worthy of the name home, does a place become where discord and discontent reign, where the different members of the family go about their respective duties, seldom speaking to one another, and when they do speak it is in a cold, harsh, unsympathetic voice that chills one through and through, instead of the warm loving voice God intended it to be. Home is largely what we make it. How important, therefore, to make it a bright, cheerful spot, where we love to be and upon which in later years our children may look back with pleasant memories.

And may we not carry this same thought over into the Church? For is not the Church a family of believers where love and good will should prevail as well as in the home? In the early Church, when they had all things in common, they were more like a family of believers. However, in time little jealousies and more worldliness crept into the Church, until in time there was cold formality without much sociability. After the Reformation period some Churches seemed to swing over from cold formalism to the opposite extreme, where there was neither form nor order.

The Lutheran Church has endeavored to maintain the happy medium, but felt the need of some agent to interest the young members and to revive the social spirit, and therefore hailed the Luther League with delight. Although some of the older ones stood aloof and looked upon the League as a thing to be feared, others fell in with the movement and helped to steer it through the danger stage to safe anchorage within the Church. For let us ever remember that the Luther League is *"of the Church, by the Church, and for the Church"*—in fact, it is nothing more than part of the Church at work, and in this respect it is different from the Christian Endeavor movement. But to come to the practical part of this subject, What can the Luther League do to increase sociability within the Church?

And in the first place, let me say (and I wish the whole Church in this broad land would hear and heed this admonition) it should *not* attempt it by holding church fairs, suppers, bazaars, etc., in the church solemnly dedicated to the service of Almighty God. Wrong methods cannot be employed to attain right ends, and such things are signs of weakness in our Church and are to be regretted.

The Psalmist says, "Holiness becometh thine house, O, Lord," and there is very little holiness in many of the entertainments held in our churches. If Christ was jealous that the temple at Jerusalem should be kept as a "house of prayer," and not a "den of thieves," as He was pleased to term it, think you He would be less jealous of His Church today?

Let the members of the Luther League meet at some central place, or the homes of the different members, and there enjoy a social evening in reading, song and speech. There might also occasionally be light refreshments, although care must be exercised lest this in time become the *chief feature.*

The reading might consist of the different books suggested in the Luther League reading course or other historical or doctrinal works of the Church, but never in trashy books, for it is not entertainment we are seeking, but knowledge, and we can be just as sociable discussing good, sound works of the Church as in discussing a novel.

The song should consist of practising the grand old hymns of the Church and should not consist of light ditties, which move the feet, but never stir the soul.

The speech might consist of discussing what has been read or have some one describe the history of one or more of the good old hymns used. After a little social chat the different members could go to their respective homes feeling that an evening was well and profitably spent, and they will find a closer fellowship will prevail and that by thus coming together time and again the younger members of the Church, at least, would become better acquainted and a more friendly social feeling would exist.

The question is sometimes asked, Is it wrong to play cards and dance at these social meetings? In answer to such questions I would quote Rev. Knuble. He says: "First consider what Jesus would have done under the same circumstances. Second, since Christ is always with us, do nothing which you would be ashamed to have Him see you do; go nowhere you would be ashamed to take Him with you. Third, on the basis of Christ's summary of the law, engage in nothing which hinders true love for your God or for your neighbor."

These rules are excellent, and well would it be for us if we were ever guided by them. Let us always remember that as we grow in grace our delight in these things will grow less and less. The nearer we come to the Lord Jesus Christ the more we will delight in spiritual things. Our best recreations and amusements will lie in a higher sphere, and it can be said of us, "His delight is in the law of the Lord."

However, this is a growth, and we must not expect of babes what we would of those who have grown nearer to full stature in Christ Jesus, and must guard against making the social meetings too heavy and dry for them, lest they become discouraged and lose interest. But in avoiding this let us also avoid the opposite extreme. A child may desire all dessert, yet no sensible parent will gratify his wishes simply because he desires it, but will also give him substantial food. A physician will not consult a patient's wishes as to what medicine he likes best, but will prescribe what is needful. So the older members of the League should endeavor to train the children in grace and give them what is best for their future growth in grace.

Let us not confound the idea of entertainment with sociability. Some persons go to the League meetings simply to be entertained, instead of helping and being helped. The only thing they will do is to criticise, and that not very kindly at times. This idea of entertainment is carried to extremes in our day, so much so that some meetings of the League are nothing more than entertainments, in which there are a few performers, while the rest take no part whatever. Another way in which the Luther League can be an important social factor in Church work is to appoint a committee whose duty it shall be to welcome strangers at the Church service, find out where they live, call upon them in their homes, interest them in the work of the Church, introduce them to different members of the Church, and thus show an interest in their welfare.

Another committee should take flowers to the sick, and by their presence and the flowers bring sunshine into those homes. And if this is done members who were sick and have recovered will feel that as interest was shown in them they should in turn show interest in others, and thus a warm, social feeling will spring up between the members.

In short, each member should strive to be a Christian in thought, word and deed, and if we will all earnestly strive to do this the social problems, as well as all other problems of the Church, will be solved.

Twenty-two names were presented as delegates to the National Luther League Convention at Pittsburgh, September, 1910.

Mr. Allen M. Stuart, Mr. Harvey Reno and Mr. Orth Hirt were appointed tellers and the following were elected:

Delegates—Arthur Michler, Easton; Rev. G.

W. Enders, D. D., York; Anna M. Ritter, Allentown; Rev. P. G. Sieger, Lancaster; W. M. Mearig, New Holland; Wm. C. Stoever, Philadelphia; Henry Deininger, Philadelphia; P. Walter Banker, Wilkes-Barre; Rev. Peter Livingstone, York; Rev. Robert D. Clare, York.

Alternates—Miss Edith Fegley, Mechanicsburg; James McC. Frank, Pittsburgh; Rev. Charles McLaughlin, Meyersdale; A. P. Body, Reading; Miss Lucy Reever, York; P. H. Wohlson, Lancaster; Rev. U. E. Apple, Red Lion; Dr. Mentzer, Reading; Miss Bess Reed, Pittsburgh; Mrs. S. Carpenter, Brushtown.

This session closed with prayer by Rev. H. B. Ernest, of Tarentum, Pa.

Seventh Session

The second last session was changed from 2.30 to 1.30 on account of the large amount of business on hand. The Rev. W. E. Apple of Red Lion, opened the services with prayer.

Miss Edith Haupt, the new secretary, read the minutes of the morning session.

The president announced the following: Special Finance Committee—Wm. Mearig, New Holland, chairman; Oscar Oetting, Pittsburgh; F. B. Miller, Columbia.

Extension Committee—Mr. James Frank, chairman.

A rising vote of thanks was given to the retiring officers.

While the main convention was proceeding with the last afternoon session, the Conference of Junior Workers was held in the basement of Christ Church. A few brief notes follow.

The conference of Junior workers numbered about a dozen or fifteen. No set program was followed, but questions were asked by those present and answered by others out of their experience.

1.—Concerning the Junior Luther League Handbook, all felt that we are hardly prepared to issue one, because our experience in Junior work is so small. When it is issued it should be the work of a committee of experienced workers; it should deal with general principles and offer concrete suggestions, for the problem is different for each Junior League.

2.—Concerning the program. Rev. George P. Sieger, of Lancaster, told of his work. Mr. Sieger manages his Junior work in person, and believes that only in that way can it be done most efficiently, with which the conference agreed. He has three Junior meetings each week: Wednesday evening at 7. A song meeting, Sunday evening from 6.30 to 7. Devotional, using the Junior Luther League Topics. Saturday afternoon from 2 to 4. He begins his Saturday work with a lesson on prayer (table prayers, morning and evening prayers, etc.), and has a suitable prayer printed on slips which the Juniors paste in a book prepared beforehand. This is followed by a catechism lesson. The Commandments, with brief explanations, etc., are similarly pasted in the Junior League's books. After that he usually takes his Juniors into the church and explains its furnishings, cross, altar, font, pulpit, organ, windows, vases, etc., etc., using one object for each lesson. During the afternoon the children enjoy a recess with simple, wholesome play, singing, etc. He asks them during the week to find all the names in the Bible beginning with an assigned letter of the alphabet—one letter and a different one each week. The child is to find the names, read and tell about them at the next meeting. He also tried this alphabetical method with texts, but without great success. Another of the workers said that she sought to cultivate Bible reading by asking her Juniors if they had read in their Bibles each day and encouraging them to do it. Another besides the topics said that her Juniors studied a country each year, Japan, India, Arabia, etc. Then at the end of the year she had a résumé of the work and asked how much the children would like to give for missions in that country. The response was invariably liberal. This is cultivating an intelligent missionary interest in the true way. In contrast to these methods of working with Juniors, Mr. Carolus P. Harry told of the work at Trinity, Norristown. His Juniors are divided, the girls and boys meeting separately. He said that they made no attempt to give direct churchly instruction, but sought to enkindle a real moral and spiritual life in the boys and girls by living before and among them the Christ life. The meetings are opened by worship, prayer only for the boys, hymns, prayer and a short lesson with the girls, who are more devotionally inclined. This is followed by a business session, in which the Juniors do business in regular parliamentary order, with one of their number for president, another secretary, and another treasurer. All action is, of course, subject to the adult Junior League manager. The next part of the program is literary, consisting of recitations, dialogue, debates, readings, music, talks on science or history, etc. The meetings end with a "social," in which simple games are played, concluding with light refreshments, paid for by a collection taken at the end of the business program. These meetings are held monthly in the evening from 7:30 to 9. During the open season tramps are taken to historic points in the neighborhood, Valley Forge, Spring Mill, Trappe, etc., on which the Juniors are taught the historic significance of these places, learn the birds and flowers, and indulge in clean, wholesome sports.

3.—Concerning the time of holding meetings, the conference agreed that as a general rule it is best to hold them weekly and in the afternoon. It is a nice point to so regulate the meetings that the children shall lose interest neither through surfeit nor because they come too seldom.

4.—Concerning retaining the members. The majority of workers found the interest fell off after a while. Mr. Harry said he did not find it so in his work, and attributed it in part to the refreshments. It is also probably due to the fact that meetings of his Junior Leagues are held only once a month, and even with the picnics in summer, not oftener than every two weeks, so that the Junior's appetite is always on edge. With a sufficiently varied program and a manager who can see when the children grow tired and change wisely and sympathetically, there is no reason why there should be a falling off. There will be, if a rigid program is followed and if the meetings grow stereotyped in any way.

5.—Concerning age limits. The conference agreed that it is best to have three young people's societies—a Junior League for children until they are about ten or twelve; an Intermediate League—twelve—confirmation, and the Senior Luther League from confirmation on. Boys and girls, after they begin to feel the surging of adolescent new life at pubescence do not care to meet with "kids."

6.—Concerning dues. The conference agreed that it is best to maintain the Junior League by offerings from the Juniors, rather than by dues, in order that no child may be debarred from the League because he is unable to pay a stipulated fee. It was also suggested that we have here an admirable opportunity to cultivate habits of Christian giving, by urging the children to save for the Junior League offerings, rather than to bring only what the parents might give at the time.

7.—Concerning the aim of Junior League work. While this question was not answered fully in the conference, we must remember that our Juniors are in the formative period of their lives. They are forming the conceptions and habits which will ultimately determine their creed and their character. The Junior League is to aid in establishing true religious

conceptions and upright religious habits by affording opportunities of knowing and influencing our Juniors in other relationship and situations and by other means than the regular Church services and the Sunday school afford. Correspondence concerning Junior League problems and work is invited.

CAROLUS P. HARRY,
Chairman Conference of Junior Workers, Norristown, Pa.

Miss Clare, of York, sang a solo, "I Heard the Voice of Jesus Say."

It is the wish of the president that the money for the salary of the general secretary be sent by the local League, first to the Central treasurer, then to State treasurer and finally to the National treasurer.

Rev. G. W. Enders gave a ten minutes' talk on the history of the Church. This Church, with only a handful of members, growing steadily until now the entire city of York shows the effect of its influence by its dozen churches.

The speaker of the afternoon, the Rev. John C. Bowers, Baltimore, Md., on "The Luther League as an Educator in the Distinctive Features of Our Church," said:

The Luther League as an Educator in the Distinctive Features of Our Church

Our subject implies that the Lutheran Church has some particular features and characteristics which distinguish her from other denominations. It also suggests the need of informing and educating our people concerning these features. I do not look upon this suggestion as indicating less interest or intelligence now concerning these features than in former periods, but rather as a hopeful sign that we are awakening to a realization of our needs. We certainly cannot overestimate the importance of creating among our people an intelligent interest in the doctrines and practices of our Church. While we hold certain usages and teachings in common with other denominations, we also preserve our Lutheran individuality, and have our own denominational methods and means for doing our work. These can only be preserved and perpetuated by acquainting our people with them and proving beyond a doubt that they are essential to the most efficient work of our Church. In this age of increasing religious activities and multiplied organizations, denominational and undenominational, it is well for us to consider seriously and carefully how we can best interest and educate our people in the distinctive doctrines, methods and practices of their Church. It can be done, in part, from the pulpit, in the Sunday school, and in the catechumen's class, but I am persuaded that neither, nor all, of these afford adequate time or opportunity for this important work. To help in this imperative work and to meet, in part, this much talked of and long felt need, the Luther League was organized and exists today. Its purpose and energy are directed to the care of the young. It seeks to begin with the children. In an established Church such as ours the major part of the membership enter the Christian life as a plant grows to maturity. It is not only the part of wisdom, but it is also in harmony with our method to take these young Christians and by patient care and efficient teaching develop them from the blade to the ear, and then to the full corn in the ear. This important work the Luther League undertakes in its Junior department. The topics are so chosen and arranged as to create an intelligent interest in the minds of the children in their Church, and to inform them concerning her work, her history, her doctrines and the lives of those who have been conspicuously great in making her history. My experience has been that no organization has been so helpful in the intelligent training and development of the children of my Church as the Junior League. Not only have the children received through it a vast amount of information and knowledge concerning the history and practices of their Church, but it has also instilled within them a strong sense of Church loyalty and love. To know what one's Church believes and what she teaches is a most potent factor in the equipment for religious work. And to get possession of this knowledge, early in life, is most desirable, for it gives one the vantage ground for efficient Christian service.

In the Senior League the purpose is to continue the good work which has been begun in the Junior League. It is not only an organization, but it is an organization of Lutherans. Its purpose is to take those who are more advanced in the Christian life and to give them topics and valuable help, in the study of which they will be helped intellectually and spiritually. The Luther League aims to cultivate a deeper piety on the part of our young people, to unite them more closely in Christian sociability and love, and to bring and keep them in closer contact with the work of their own Church. There is a companionship and atmosphere that are delightful and helpful and stimulating to our young people in an organization that is their own, that is in touch with their Church, and in harmony with her teachings and interested and in sympathy with her doctrines. Such an organization is calculated to increase the love and respect and enlist the sympathies of our young people in their own work. It is the best school to develop their gifts and to create an intelligent interest and wholesome and sane enthusiasm in the particular features which distinguish our Church from others. We not only need zeal in the Master's service, but we need denominational intelligence and Christian education, so that our zeal shall be properly directed.

I know we are often misunderstood and accused of narrowness when we speak of the necessity of denominational loyalty and allegiance. I am not bigoted. I delight in the social fellowship of my brethren of other denominations, and rejoice in their religious prosperity and admire their denominational loyalty and enthusiasm. I accord to them the privilege of doing their work in their own way, and respect them for maintaining and working in harmony with their own distinctive practices. At the same time I reserve the right to think and speak well of the distinctive features of my own Church and to urge the claims of her organizations on our people, and must not be condemned for believing that the organizations of my own Church are better for our young people than others! When we see some actuated by a spirit of exclusiveness, which is neither Lutheran nor Christian, and others holding to a false liberalism, which exalts other Churches above our own and draws invidious comparisons between them and ours, it is well for us to encourage and support an organization which exists for our Church, is willing to be directed by the Church, and is a part of the Church.

I am not fearful that education in the distinctive features of our Church will make us more narrow or intolerant or that our people shall know too much of the doctrines and practices of their Church. Nor am I afraid that we shall hear too much about denominational loyalty and love in the Lutheran Church. Others have far surpassed us in this respect, and we have suffered from the lack of such a spirit and education, rather than from the excess of it. The local Church that lays little or no emphasis upon our distinctive features makes it as easy for people to pass out her doors, into other denominations, as it does for them to enter, so that when divisions and dissensions arise, as they will sometimes, the last state of such a Church is worse than the first. The way to create a spirit of loyalty and intelligent love in the hearts of our young people for their Church is not to depreciate the distinctive features of their own Church, or to disparage those of others, but it is to interest them in the history of the Lutheran Church, to teach them the purity and scripturalness of her doctrines, and to impress upon their minds the fact that she has only been able to gain and hold her place in the advancement of Christ's kingdom by preserving and adhering to her distinctive features. This work the Luther League aims to do, not only through the local, but through the general organization as well. Because it has a great specific and denominational purpose, it is not only of educational value, but it welds our young people together in a common purpose. The spirit of the Luther League

is not pessimistic, but optimistic. It does not instill a sense of regret and lamentation over lost opportunities and past failures, but it sets before our young people the inviting and attractive field of their Church, and incites them to enter it with the inspiration to do great things for the Church of their birth and choice. It recognizes the Church year, and teaches the significance of the Church festivals, which our Church has ever held dear. It provides a carefully arranged reading course in Lutheran literature. It keeps before our young people their duty and opportunity, and inspires respect for the practices and doctrines which are a part of our denominational heritage. By teaching correct views concerning the Lutheran doctrine of sin, repentance, conversion and piety it shows our young people the joy, the reasonableness and the simplicity of the way of salvation in their own Church. It instills within them a spirit of Christian assurance which is convincing, happy, intelligent and conservative and not emotional, periodic and spasmodic. By creating a deep appreciation and profound love in the hearts of our young people for their Church, their dear old Church, their Mother Church, their father's and their own, the Luther League seeks to make it hard for them to leave their Church for another and harder still for them to feel at home if once they go. When we consider how easily many of our young people have been gathered into other denominations, and the glad welcome they have received, we surely cannot question the wisdom of denominational teaching and training. When we think, also, of the multitude of unchurched and inactive Lutherans in our country we must see the necessity and realize the importance of education in our particular features and distinctive doctrines. We learn from our statistical reports that there are about twelve million Lutherans in our country, and yet not more than four million, including communicant and confirmed members, maintain any definite relationship to our Churches. Is it not, at least, partly due to the lack of positive and denominational training that we have this undeveloped and inactive host wandering aimlessly around without a definite purpose and devoid of an affectionate Church spirit? Surely we must ask concerning such, as the Master asked of the nine lepers who remained not to give thanks. Where are they? and why are they indifferent to the Church of their birth and profession? Surely we ought to hail with joy and welcome and cooperate with any organization or means to prevent this sad loss. We owe it to Christ and to ourselves, the eldest part of His Church, to use our utmost efforts to hold and preserve our own in His Church. We shall gain infinitely more than we lose by maintaining our denominational methods and working in harmony with our distinctive features. What a work has been done through the Luther League! But the end is not yet. The field is still white unto the harvest.

Jesus in His memorable sermon on the Mount said to His disciples: "Ye are the salt of the earth." The young people of our Church are the salt of our Church. Thank God they have not lost their flavor. Without them we should lose much of our joy, inspiration and hope. I was born in a Lutheran parsonage of godly parentage. I was converted I know not when, but I was converted to the Luther League thirteen years ago, and thank God I have never had any reason to regret it. I speak to you not from what I have seen or heard, but from the experiences of my own heart. Let us arise today, you in your place and I in mine, let us arise in the spirit of a new consecration and Church love and by our influence and efforts help strengthen and extend the influence of this organization, which has kindled a new flame of Church love and loyalty in our Church.

President Michler introduced Rev. Luther M. Kuhns, general secretary of the Luther League of America, to the convention. Rev. Kuhns gave quite an interesting account of the missionary work of the Church as well as in the Luther League, which he encountered in his trip around the world, particularly pointing out the work and the interest shown in China, Japan, etc.

Notice was given that at the next convention of the Luther League of Pennsylvania an amendment to Article 8, Section 2, of the constitution would be presented to insert the words "when the State convention does not act on these things" after the word convention.

Rev. Clare, in behalf of local committees, gave an invitation to all the delegates and visitors to the reception in the basement of Christ Lutheran Church after the evening session. Rev. P. G. Sieger pronounced the benediction. At the close of the afternoon session, Dr. Enders invited the delegates and friends to a sight-seeing trip by the Luther Leagues of York. Three special cars carried the delegates south, north, east and west. Everyone present had a most delightful time.

Eighth Session

The Grand Rally meeting on Thursday evening in Christ Lutheran Church brought to a close the most successful convention in the history of the League. The choir and an orchestra furnished the music for the evening.

The opening services were conducted by Rev. D. S. Kurtz.

The first address of the evening was "The Catholicity of Lutheranism," by the Rev. S. N. Carpenter, B. D., Pittsburgh, who said:

The Catholicity of Lutheranism

Members and friends of the Luther League of Pennsylvania: I deem it more than a pleasure to stand before this body, the vital, energizing, inspiring, active part of the Church—in fact, the coming Lutheran Church of Pennsylvania, to lead your thought on the great subject: "The Catholicity of Lutheranism."

The subject before us is, indeed, worthy of an entire series of sermons or lectures, rather than the passing notice of a brief half hour. Lest any one should be offended by the term "catholicity," I hasten to explain that the word "catholic" is a combination of two Greek words which together mean "all embracing," "world wide" or "universal." The fact that the Church of Rome has arrogantly assumed to herself the name "Catholic" or "Universal" Church, in no sense gives her the right to be known as such.

That Church whose doctrine, worship and practice constitute a united appeal to the need of the whole world, of whatever nation, kindred, tribe and tongue, is best fitted to be the "all-embracing," "world wide," "universal" "catholic" Church. So much, we believe, we may safely claim for our own beloved Lutheran Church.

If my poor words can do anything to deepen in your hearts and minds the conviction that the mission of our Church is "all embracing," "world wide," "universal," "catholic," and send you home from this rally of Lutherans with that larger vision which will rouse to greater zeal and activity in working out the destiny of the Lutheran Church in your own home Church and influence, so that your own pastor may feel the uplift of your willing hands, I shall feel in measure repaid.

We shall undertake to show the catholicity of our Church and prove her world wide and eternal mission by three propositions, which I hope you will remember, even though the details of the proof may escape you.

I.—We claim that the Lutheran Church is an all

embracing or catholic Church on account of her doctrine of the universal atonement, which has reference to the beginning of the Christian life.

II.—Our Church has an all embracing or world wide service of worship, giving expression to her life in the form of the universal priesthood, which refers to the continuance of the Christian life.

III.—Her world wide mission is proven by her practice and the fact of her world wide or universal service. Her field is the world. This third proof deals with the fruit of the Christian life. By the threefold aspect of the beginning, the continuance and the fruit of her Christian life, we will seek to prove the catholicity of the Lutheran Church.

I.—The universal atonement. About four hundred years ago there was born in the German university at Wittenberg that life and power known in history as the Lutheran Church. Though nourished and cherished in the day of its struggling infancy by its German mother; though encouraged, guarded, restrained and kept from the temptation to excess during its bounding youth by the stern influences of its German parentage, the developed manhood of the Church was fitted by its inner life and early training to try its fortunes on many shores, to embrace in the sweep of its learning the languages of the English, French, Spanish, Slavonic, Indian, Turconian, Chinese, Australian, Bornean, Scotch, Irish, Swedish, Finnish and many other peoples. The Lutheran Church, while born in Germany, was not to be a German Church, bounded by the Rhine and the Baltic, but is destined to be the "World Church" of the Christian ideal. Socrates was once asked from what city he was. He replied: "I am a cosmopolitan—that is, a citizen of the world." So the Lutheran Church when asked as to her habitat can say: "I am a cosmopolitan, who inhabits the earth." St. Paul in his address to the Athenians on Mars Hill said (Acts 17:26): "He (God) hath made of one blood all nations of men for to dwell on all the face of the earth." This expression is the divine ideal of the unity of the race. Yet how sad and complete is the separation of that human race today! For now we see all nations and families of the earth whom God has made to be of one blood sundered far and separated not only by earth's easily surmounted natural barriers, but farther still by the almost impassable barriers of learning, literature, art and religion. There is only one way in which the human race ever will be united. That way is through its religious life. Literature, art and science cannot unite the world, for, from age to age, the expression of the passionate life of one nation will be through its lyric poetry and song; another will express its imagination through the historical epic, while still another will express its literary and artistic taste in fable and mythology.

As long as science bears its name and philosophy continues its research and speculation will there be diverse theories of the ultimate truths of nature. But the stream of human life, diverging in so many forms of language, training, literature, art, science and philosophy, can and will flow together only in its religious life. The stream with its fountain head in the wilds and secret fastnesses of human nature, springing fresh from the inmost recesses of the human heart of nations and men, must flow on in divided rivulets through the fields of history, learning and politics; but as it rises toward the throne of the one true God the branches will flow together again, until as one mighty river of life it flows hard by the throne of the Lamb of God. And we believe that when that happy consummation of the dreams and labors of untold ages is come to pass—if ever it does—the moulds of the banks of the stream of human life will be cast after the pattern of all that is good, noble, true and lasting of the doctrine, practice and service of the principles and activity of Lutheranism and the Lutheran Church.

We say this concerning Lutheranism on account of the position of our Church as to the common door of entrance into the kingdom of God, which is the universal atonement of our Lord Jesus Christ. Her insistence on the fundamental principle of justification by faith marks the Lutheran Church as establishing one common, lowly, universal plane upon which all enter into fellowship with Christ and His people. It is here, on this doctrine of justification and universal atonement that "the rich and poor meet together," and "the Lord is the maker of them all." To all manner and conditions of men, the high, the low, the rich and the poor, the learned and the unlearned, moral and immoral, all—all—Lutheranism shows one common mode of entrance—the way of humility in Jesus Christ our Lord. She stands at the highways and cries: "Enter ye in at the straight gate, for straight is the gate and narrow is the way that leadeth unto life." Here the Chinese and the Hindu must cast down their wretched burden of caste which fetters them to the past, and humbling himself under the confession of utter sin and weakness own every man as his brother in Jesus Christ.

The Lutheran Church, with her doctrine of original sin, makes no distinction in age, color, race, accident of birth or place or previous moral life. With her "All—all have sinned and come short of the glory of God." With her there is one condition of salvation for all, "repentance and faith." The Anglo-Saxon who, after ages of development and education, has climbed well on toward the mountain top of civilization must with the Hottentot of Africa confess before God "in me there dwelleth no good thing."

To this world wide human race, united in the bondage of sin, the Lutheran Church holds up no mere

CHRIST LUTHERAN CHURCH, YORK,
Where the grand rally and business sessions of the Luther League of Pennsylvania were held.

man-made theory of salvation, but a well certified and assured fact. Lutheranism presents no mere human plan or scheme whereby any one by his own works, through a more or less extended period of time, might raise himself to God, but she presents a God-made, infinite, eternal, universal plan. Hence there is for the Lutheran Church no painted, figurative Christ, but the God-Man, "true God begotten of the Father from all eternity and true man born of the Virgin Mary." The Lutheran Church presents to the needy world not a partly divided Christ, as does the Reformed Church, not such a Christ whose omniscience and omnipotence are exercised in heaven alone, but the true and ever living, undivided, ever present God-Man, the whole Christ. Lutheranism makes us to feel, even here, the touch of His human hand and through it the heavenly thrill of His divine glory, power and majesty. Now, the world wide Church is that Church which can best meet human need by reconciling our human lowliness and sin with the di-

vine holiness and majesty of our Heavenly Father. In her doctrine of the person of Christ she does this in the only possible way—the way of divine revelation in Holy Scripture. For this reason the Lutheran Church insists that both on the Godward and on the manward side, as to the eternal plan and purpose of God in salvation, on the one hand, and human acceptance of God's plan on the other, "there is no other name under heaven given among men whereby we must be saved." Her teaching is preeminently centered in Christ (Christi centric), both in time and eternity.

In the Reformed Churches it is taught that man may at least aid in the salvation of his immortal soul by his own good works and natural powers. Lutheranism asserts that the beginning, the continuation and the end of the Christian life is grace—absolute grace. This is the trend of all her teaching and practice in the administration of word and sacrament.

Hear me! According to the clear interpretation of God's word given by your Church, every whit of the fear, love and knowledge of God which is in your heart has been God's free gift of love and grace from above! Like the sunbeam flashing down through millions of miles of trackless ether your light divine has come shimmering down through the ages, through sage and prophet and parent and written word straight from the throne of God—a burning ray of grace out of the great infinite heart of Him who "having created all things by the word of His power," truly "loveth best all things both great and small." What teaching in all the ages so well calculated to gather into its embrace all the nations and families of earth as this doctrine of salvation, not by works, words, thought, device, plan or emotion of man's own, but solely and absolutely by grace through faith in our Lord Jesus Christ, "and that not of yourselves; it is the gift of God"? "For," says the Church, "who hath known the mind of the Lord or who hath been his counsellor? or who hath first given unto him and it shall be recompensed to him again?" (Rom. 11:34-35). I have read of a proud young man who traveled with some of his father's servants and friends on the prairies. For days and weeks they traveled together, but pride and a false class distinction induced this young man to separate himself and refuse even some of the kindly offices of those whom he believed to be his inferiors. But one day water failed the little company, and for many long weary hours the company wandered in the blazing heat in search of a drop of water. The barriers pride had erected were broken down under the sledge hammer blows of a common and direful need, and, finally, when a stream was sighted by one of the servants, he whose pride had now been broken embraced the messenger, and forgetful of all class, men, horses and dogs plunged their faces into the life giving stream. So, too, the common, eternal need of the world's salvation, the great universal thirst for the true water of life and the teaching of a free and equal forgiveness is the greatest, all embracing, catholic, leveling and unifying power of the ages, in that it insists that "he that humbleth himself shall be exalted, but he that exalteth himself shall be abased."

To be truly catholic any Church must hold forth an objective assurance of salvation. The eternal destiny of the soul cannot, will not, rest on theory; it must have absolute fact. Lutheranism in its teaching of justification stands on a basis of absolute fact. The faith of our Church builds the hope of salvation not on the wavering hope or changeable feeling of the sinner, but on the positive assertions of God's word. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil 2:13). God's people are spoken of as those "which were born not of blood nor of the will of the flesh nor of the will of man, but of God." On such a faith, built not on the sinking sand of human thoughts, works and experience, but on the eternal word of God, will the world wide Church be built, When the world grows weary and sick at heart from speculating on the powers of human reason, human life and work, then will it turn from these sinking sands to the Church, which, standing on the Rock of Ages, holds in her hand that bread of life which gives assurance that God has done the work of salvation and not man, and that for man his duty is to repent, believe and live in Jesus Christ, who invites "every one that thirsteth to drink of the water of life freely."

Thus in her doctrine of how to begin the Christian life Lutheranism is well calculated to meet the need of all men, of all ages and times. What shall we say of the expression of that life in public worship so essential to the continuance of the Christian life?

2.—The Lutheran teaching of the universal priesthood or the continuation of the Christian life through public and private worship.

"If a man abide not in Me, he is cast forth as a branch and is withered," says our Lord, and how can a man abide or continue in Christ if he be not in communion with Him? The Church and her worship are like the rope which rescuers throw out over the waves of the sea of life to wrecked mariners who go down to death hard by the shores of time. The strength and usefulness of that rope is largely determined through the appeal which the Church makes to those who perish by means of the expression of her life in worship.

Is the Lutheran mode of worship calculated to make her an all embracing or catholic Church? Many who have not studied the question deeply are tempted to answer, No! Some say that, on account of its peculiarities, the Lutheran form of worship is rather calculated to turn away those who are unfamiliar with it rather than to attract them. I have heard this objection urged by those who have not turned a hair against learning the most elaborate ritual of a lodge or secret society. Perhaps a sufficient answer would be that everything worth having requires some effort in its mastery. We may urge in defense of our worship that the form of expression of the Christian life which is destined to become world wide, and if not this to at least continually grow in favor is that form of worship which, after a test of long ages, will bear the approval of God's people. The Christian world may, for a day, follow the new and untried, but will soon tire of its toys and for permanent use demand that the form of expression of its life be true and tried.

And yet some men have urged this very merit of our form of worship against it, saying that it is too old! Old indeed it is; so are the mountains and the hills, yet they are clothed with green. Old is the word of God, and yet living and ever new. Old is the eternal law of God; Nature is old; God himself is old—from all eternity, and yet no one ever thinks of urging their age as an argument against any of these. We are glad and proud to say that the mould in which Lutheranism in its worship is cast is indeed hallowed by the steadfast use of ages, true and tried as a battle tried, yet triumphant soldier. Young man! young woman! as every gray hair on the hoary head of father or mother speaks to you in eloquent language all their own or their rich experience, sacrifice and triumphant years growing dearer and dearer to you as they whiten with age, so let each century stamped on the face of the worship of your Church speak eloquently to you of the martyrs and of the fathers who have through and by it echoed their prayer and praise to God and daily endear you to her true and tried forms!

Again, the form of our service is a unit, harmonious in all its parts throughout. I have not the time here to tell you in detail how the whole order of worship of our Church is a systematic and orderly arrangement which points the way of the cross, crying in every response, prayer, chant and salutation, "behold the Lamb of God that taketh away the sin of the world," and culminating in that blessed, infinite, incomprehensible expression of divine love, the communion of the broken body and shed blood of our Lord Jesus Christ. If there is to be a world wide, all embracing, catholic Church, that Church will never be one which emphasizes and makes central the words, the acts, and the place of one member of the congregation only, as many Churches do in the case of the officiating minister. The truly catholic Church is that Church which emphasizes the community of worshipers, the Church which throughout all her forms lays equal emphasis on the personality, work and worship of every member of the congregation. This is the purpose and order of the public worship of the Lutheran Church. It is a standing protest against the "one man" element in the Church—that is, the habit of laying all the work, all the responsibility and most of the worship on the shoulders of one man—the minister. It teaches young and old that the whole service and not the sermon only, constitutes the act of worship. Let me here heartily voice this protest against the great and destructive error of

some of our people who go to the house of God for the purpose of hearing the sermon only. Believe me, if you do this, there are times when the trump of the angel Gabriel himself could scarce rouse you from your indifference to be interested in the sermon, and many a time because of this false view of worship you will go away disappointed. But if you come to the house of God in the spirit of the Lutheran service and constitute the whole as an act of worship from the moment of entering the door, the whole service from the salutation to benediction will be a prayer and a feast of grace in which prayer and praise and scripture and sermon and sacrament have their part as sacrificial and sacramental gifts of God's grace. From such a service you will go away blessed, even though the sermon be not in ringing tones of eloquence, and your heart immersed in the spirit of a true worship will be strengthened more than that of your sermon tasting neighbor, even though in the rendition of the classic anthem which the paid choir sang, Apollo strikes the lyre or a Demosthenes or a Paul preaches the sermon.

And yet there are those who urge the very good order of our form of worship against it. "Too formal," they say. Others say, "It is too much like the Roman Catholic." Even though this were true, there is no more reason why we should throw away the old chants, prayers, responses and songs of our Church because they are used by the Church of Rome than we should discard the Holy Bible, which she reads. A good thing in the Roman Church may be good elsewhere. But the argument is untrue. A good Methodist Episcopal lady friend of mine once said to me: "Your service is very much like that of the Roman Catholic Church." "Oh, no," was the reply; "your own Methodist Episcopal Church is more like te Roman Catholic Church in its form of worship than ours." "How do you make that out?" was the question asked with considerable show of indignation. "Well, in the Roman Church, the priest and the choir between them perform most of the acts of worship. In your Church it is very much the same, The choir sings an anthem, the preacher does the praying, the confessing, the reading and the preaching. Your congregation is permitted to join in the hymns and the offering, while in the Lutheran Church the service is so arranged that pastor and people, as two parts of the same congregation, alternate in responsive confessions and expressions of praise, the congregation performing the larger part of the same." "Formal," you say it is. Why should it not be formal? Have not the sun, moon and stars by the formal laws of the universe been moving in their appointed courses for ages? Who ever heard of God making a rose, a lily or a blade of grass without following some formal laws? Form and order are heaven's first laws and the song of the angels is by courses.

But the moving principle of our worship as an expression of united humility and faith is an answer to all the longing of the human race. Her confession of sin is the expression of the whole human race crying to God for deliverance. Here unite all the elements of human nature in the one universal language which all men understand—the language of the falling tear, the tear of universal penitence. The expression of her sorrow and grief over sin, as well as the expression of her joy over salvation in the "Gloria in excelsis," are not expressions of her own, but the language of the whole human race, fresh from the hearts torn by sin and healed and soothed by the comfort of God. Yea, they are throughout the very words of Holy Scripture. The Lutheran Church cries unto God and confesses her faith not in the words which man's wisdom teaches, but in the very words of the Holy Ghost, who maketh intercession for us with groanings that cannot be uttered in words taken right from the fountain head of all wisdom—the word of God. These confessions, these words of praise, these prayers, these assurances of grace and salutations in our service are the words of heaven, the songs are the songs of the angels. These words are truth; they are life. Truth and life are universal. They are the marks of the truly catholic Church. You young men and women of the Luther League of America, go home and fail not to join to that pure and universal doctrine of salvation, through Christ alone, the pure and catholic, all embracing, all uniting expression of the life of our Church, the words of the priesthood of all believers made kings and priests unto God in the beautiful salutations, confession, prayers, responses, absolutions and praises of our common world embracing, catholic Lutheran service!

3.—The catholicity of our Church practice, or the fruit of Lutheranism.

There yet remains to be discussed, briefly, the catholicity of the practice or universal service in behalf of fallen men on the part of Lutheranism.

The missionary endeavors of our Church make her a truly catholic Church, because she draws the line at no age. There is no "dead line" of age or attainment in the Lutheran Church. She does not confine her missionary effort to those who, if they cannot, are, at least, old enough to read and write. That Church will never be a catholic Church which waits until children have come to the age of maturity before she reaches out her arms to embrace them into her membership as truly regenerate children of God. Such a Church makes the stupendous error of, at least in measure, passing by almost one-half of the human race. But Lutheranism finds in the tender years of childhood her best opportunity. Many of you here are Christians today because you never were allowed to think it lawful for you to be a child of the devil for a single moment nor given a day of opportunity to sow the "wild oats" which later years reap mid bitter tears. The Lutheran Church is truly catholic, because from the very dawn of childhood's morning, through the noontide of youth and middle age, down to and through the time when life's sun is declining toward the close of its day, she realizes her opportunity and heeds the call of her Master, "Work, for the night cometh in which no man can work." Her catechism and her catechetical method are such as to bring men and women of whatever creed and nation under the spell of her influence. I have never yet seen any one, no matter what his or her previous training and education, make a careful, unprejudiced and candid study of the Lutheran catechism who did not become a Lutheran.

After what has been said concerning the community of need of the race who in the Lutheran doctrine must drink alike at the same fountain of eternal life and of the worship which freely acknowledges our personal debt of grace to God, it seems almost needless to say that the field of Lutheranism is the whole world. Here altars are not for the moralist, the philosopher, the sectarian or the reactionary, but for needy and believing sinners. For her all the world is a sinner, not always knowing its poverty, but "wretched and poor and miserable and blind and naked" just the same. At a recent service of in gathering, representatives of seven nations met before one altar and were confirmed into the communion and fellowship of a single Lutheran Church.

But, strange and paradoxical as it may seem, there is in Lutheran Church practice a certain element and policy of exclusiveness which, ultimately, is calculater to make her truly catholic. Such an element of exclusiveness is necesary not only to her true catholicity, but also to her very life. I refer to the steadfast and consistent refusal of Lutheranism to tolerate error in any form. No heretic dare light his torch and bring unholy fires to her altar. Not so called liberalist dare question the word of God, which is her foundation and at the same time stand within her and upon that word. I say that this exclusiveness is necessary to her very life, because the limits thereof are her boundaries. A Church without boundaries is a Church without individuality and a Church without individuality is a Church without life. It stands for nothing and must sooner or later perish from off the earth. The Lutheran Church in her doctrine and practice stands for something; that something is nothing less than the absolute authority of God's word as God's word interprets and explains itself. She stands for eternal truth and eternal truth alone is infinite, divine, universal, all embracing, truly catholic. Others may be like that swamp light known as the "ignis fatuus," shining now here, now there, leading the souls of those who tread by its light deeper and deeper into the ruin of speculation, doubt, sin, unbelief and despair, but let Lutheranism and the Lutheran Church, as the lighthouse built on the Rock of Ages, standing in the same place, while sending the light of truth far out into this naughty world, cheering, healing, saving dying, sin sick fallen despairing men. While the Lutheran Church is thus in measure exclusive, she never excludes the truth, and as truth alone is truly progressive, so the Lutheran Church is a splendid example of the true, pro-

gressive, growing, educated and educating catholic Church. Let her not fail to be first and foremost as an educator whose catechism was the foundation of a new and quickened religious life. If you are a Lutheran, you are a member of this truly catholic Church. You may well be proud, happy and grateful for this, your heritage and day of all embracing opportunity. The ends of the ages have come to us young Lutherans who stand today on the shoulders of our forefathers, who labored, toiled, sacrificed, lived and died that we might stand here on this mountain top of opportunity at the beginning of the twentieth century and view the promised land. Let us go home and each in our appointed day and place labor and give ourselves for the coming of that true, universal, catholic, Lutheran Church, when men shall embrace the true catholic faith, worship and practice of our scriptural, Lutheran Church, so that as its final consummation, be that in time or eternity, the doctrine may outgrow the name, and, casting off the name as a garment fitted only for this age and world alone, our spirit may stand forth before God and man known not as Lutheranism or the Lutheran Church, but the truly catholic, eternal Church, the bride, the Lamb's wife—*the Church of Jesus Christ. Amen.*

The last address of the convention, "The Message of Lutheranism to the Twentieth Century," was delivered by the Rev. J. C. Seegers, M. A., Easton, Pa. He said:

The Lutheran Church and the 20th Century

The Church, like the divine truth upon which she is built, changes not. Her form of organization has changed with succeeding ages; her service has undergone variations, but essentially the Church is the same. If this is true, then only the Church of all ages has a right to speak to the Church of any age. Only the Church of the past is justified in proclaiming a message to the Church of the present. There is no new message for the Church of the twentieth century. She must listen to the message, be dominated by the principles, be actuated by the motives, be filled with the life of the Church of the first century. And it is the sameness of spirit, this similarity of motive, this identity of hope, this oneness of life with the Church of the first century that emboldens us to step into the arena of religious thought and life, and to declare with confidence and courage that we, as a Lutheran Church, have a message for the twentieth century. We are not the Church of the sixteenth century. It is true that at that time we received the distinctive name by which we are now known and have been known in history for four hundred years. If it can be proven that the life principles of our Church were not existing prior to October 31, 1517, then it would be little less than presumption to speak to this age. If we are the Church of any particular century perpetuation will be an impossibility. We tremble not, however, for the distinctive glory of the Reformation of the sixteenth century lay in the fact that it was reconstructive rather than revolutionary. It made more prominent the old lines and restored old landmarks. The message of the sixteenth century was a reiteration of the message of the first century. Its aim, like that of the first, was to present to the people a living, personal Christ, and to bring them into vital, living union and communion with Him, so that they could say as St. Paul said: "I live, yet not I, but Christ liveth in me, and the life I now live, I live by the faith of the Son of God who loved me and gave Himself for me."

Brushing aside all human excrescences which appeared in the intervening centuries Luther and his colleagues laid hold upon the truth of eternity, which was objectified in the fulness of time in the Babe of Bethlehem. Yea, passing by all merely human beings who had assumed rights and usurped powers, they brought forth the divine human personality. Discounting all human efforts as valueless to secure salvation and recognizing the impotency of the mediation of all intermediaries except that of the One Mediator, they changed the prayers of the people from "All Holy Angels, hear us" and "Ave Maria, hear us," to "Jesus, thou Son of David, have mercy upon us." The course they pursued, the doctrines they taught, the Person they represented, caused them to be forced out of the existing corporation of saints, but brought into direct line and blessed fellowship with the communion of saints and gave them the only apostolic succession which is worth the having.

We are not the historic heirs of any schismatic or separatistic movement. Luther was no separatist, but under God he was the conservator of the truth and hence the medium through which the continuity of the Church was maintained. It was this which made the Reformation such a live movement. It is this which makes its underlying principles eternally living principles and which makes them perpetually applicable and necessary. It is this which gives us courage to press our claims upon the people of the twentieth century and to urge their acceptance. We believe we have what the century needs. What, then, is our message?

I.—It is credal.
II.—Christ centered.
III.—Conservative.

First.—Credal. In face of the popular cry that "creeds are man made," and in spite of the demand which cries out for deliverance from the thraldom of creeds, we ask the twentieth century to accept a creed—yes, a man made creed—for there is no other kind. God makes no creed, but God demands a creed. He says, Whom say ye that I am? What think ye of Christ? And as a Church we have answered the questions. We have given human expression to the divine impression within us. We are not ashamed to say that "we actually believe something." That we have something definite. This we believe the age needs. People are at sea. They need proper anchorage. They are being tossed hither and thither upon the waves of new thought (new thought which expresses old errors), and are being submerged by the surging billows of new theories (new theories which contain old fallacies). There is doctrinal indefiniteness and uncertainty everywhere. It can be detected in the efforts of ecclesiastical bodies to revise their creeds; it is heralded through the columns of the press and finds expression in the class rooms of our colleges and universities. No longer do we hear the clear cut—positive—definite statement, We speak that we do know—a statement growing out of an inwrought conviction which says, I know in whom I believe. As a consequence the opinions of men are being received as the truths of God; human vagaries are being embraced as eternal and divine realities; and human speculations are being accepted as facts based on divine revelation. This indefinitness is not limited to any particular doctrine of the entire fabric of Christian truth. Now as these babel voices are being heard, declaring themselves against the truth of the ages and causing unrest and uncertainty the Lutheran Church says: "We have dropped anchor upon the eternal truth." We have a definite creed, a satisfying creed, a changeless creed, a creed which has been the belief of the saints for ages.

But our message is (II.) Christ centered. And if this twentieth century needs to have any message proclaimed it is the message of a living Christ. It needs the Christ of the Bible. It seems to me that the battle of the fourth century, which, so to speak, saved the truth of the first century, must be fought again in the twentieth century. Yes, the confession of the first century, repeated in the fourth century, and reiterated in the sixteenth century, needs to be resounded in clear notes in the twentieth century. Here particularly is the Rock of Ages being blasted, and as a consequence we have the Christ of human thought and human conception in the stead of the Christ of the Bible. No longer does the Petrine Confession, Thou art the Christ, the Son of the living God, fall from the lips of many. No longer do people say: I believe in Jesus Christ, true God begotten of the Father from all eternity; God of God; Light of Light; very God of very God. Nay, He is either a noble teacher or an ideal leader or a suffering martyr; but not the Son of God. As we hear these varied and varying opinions concerning Christ, men's opinions which rob Him of His glory and honor, we declare it to be our unchanging belief that Jesus Christ is God; that He is divine; that when He assumed our form it was God linking Himself with humanity. When He was born of the Virgin Mary that it was God identifying Himself with the human race. With us Jesus is God. Christ, the divine human Christ, then is the center of our creed and our message. From this

(*Continued on page 40.*)

Luther League Topics

13th Week after Trinity. September 5, 1909.

Free Will

I Cor. 2:9-16.

Questions to be answered in brief papers: What is the bearing of the Bible readings on the topic? In how far is the will of man free? What was the word of the Pelagians?

Lessons for our own lives. 1. We need to remember the limitations of our free will. We can choose the right or the wrong in outward things. A man need not be a thief though he is not a Christian. To lead an honest, upright life is possible even unaided with human powers, but we are apt to suppose because we have this measure of freedom that our ability to choose reaches into the spiritual sphere. That is the current mistake. Men of our day confuse what is natural with what is spiritual. Indeed, the tendency of our time is to reduce the spiritual world to identity with the natural, and so we hear of a new religion, one of whose principles is that nothing supernatural is to enter into it. In the realm of such a religion man's will is indeed entirely free. But the religion of the Scriptures makes a sharp distinction between what is natural and what is spiritual. And, "the natural man receiveth not the things of the Spirit of God." (1 Cor. 2:14.) Into this realm of the Spirit no man can enter by any act of his own will.

2. Spiritual life is absolutely dependent upon the Spirit of God. Yet man's free will has here a power and a responsibility. To the man "dead in trespasses and in sins" comes the Holy Spirit with his call. That call imparts with itself the power not to resist. Here man has a choice either to oppose the Spirit of God or to yield himself submissive to the working of the Spirit. If he submits, the Holy Spirit proceeds to the next step. He enlightens by his gifts, gives the man to see and to feel his sinfulness, and impels him to repent. Here again, as at every step, by divine power the ability not to resist is imparted. Yet, if man yields himself to the work of the Holy Spirit it is not by any natural free-will, but by the new liberty bestowed through the gifts of the Holy Ghost. By nature he can do but one thing; oppose himself to the will and work of God. Until he is fully regenerate he can have no free will in matters of spiritual righteousness. Thus all the work of his renewal is due to the power of God alone; and thus if he remains unrenewed the guilt and the responsibility is due to himself alone.

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14th Week after Trinity. September 12, 1909.

Seeking Divine Guidance

Isaiah 37:14-29.

Questions to be answered in brief papers: What is the bearing of the Bible readings on the topic? What circumstances drove Hezekiah to prayer? What were the arguments which Hezekiah pled in prayer?

Lessons for our own lives. 1. God is our refuge and help. That is the fundamental fact. If God does not care, if He has no power, then prayer is futile. If God is our Father, then the child's appeal is natural and avails. Hezekiah believed in a God of sympathy and of might. In his need he went to the house of God and spread the letter of defiance and of threatening before the Lord. At God's altar he claimed God as his champion, nor was he disappointed. We may well be taught by him. Back from the thought of intervening causes to the thought of Him whose power lies behind all, back from the thought of natural agencies to the thought of Him who is the great agent behind nature. Faith in God is the thing that most of all we need, and without a living faith in a living God, there can be no genuine prayer.

2. God is the hearer of prayer. That is one of his names; "Oh, thou that hearest prayer." "He would affectionately encourage us to believe that he is truly our Father, and that we are his children indeed, so that we may call upon him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent." But to us too often prayer is a dreary duty instead of a blessed privilege. We say our prayers to ease our conscience instead of to seek divine guidance and divine help. How often have we put our hearts' whole earnestness into our supplications as Hezekiah did when the enemy threatened and he had no help of his own. How shameful that we should really pray so seldom, unless we are under the pressure of impending calamity. How blessed if we were to come to God continually with earnest appreciation of the privilege of unbroken communion with Him and of His unfailing fellowship. For such a gift as the opportunity of prayer, mere words of

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 37 by Luther League Review, Box 876, New York, N. Y.

thankfulness are not enough. The true expression of our gratitude is to use the privilege God offers us.

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15th Week after Trinity. September 19, 1909.

The Cause of Sin

Jas. 1:12-18.

Questions to be answered in brief papers: What is the bearing of the Bible readings on the topic? What theories of the origin of sin have men proposed? When and how did sin enter into the life of man? Can we account for the existence of evil in the world?

Lessons for our own lives. 1. God is not responsible for sin. When He had finished His work of creation "He saw everything that He had made, and behold, it was very good." Not only was there no sin, but no flaw in the universe He had created. There was room for development, for unending progress, but all was perfect in its kind. His will reigned supreme; no smirch or stain of evil had marred the world or man made in His image. See in the beauty of the garden, man's earliest home, and in the freedom and the happiness of its inhabitants, a picture of God's purpose—a world unspotted. If afterward that picture fades from view, and sin, sorrow, and death rise before our eyes, this is not God's work.

2. We do not know the origin of sin. The problem of its existence is the deepest and most difficult offered to human thought, but this we know, that if God would have a world peopled with creatures who could praise Him, they must be creatures who could deny Him, too, if even angels could not choose the wrong they might have innocence, but they could not be righteous. Unless to man was given the power to disobey, there could be no true obedience, and that highest character which chooses right because it is right though able to prefer the wrong, were impossible. And man, deluded, listened to the voice of the enemy of God, and believed the whispering of the serpent rather than the voice that was heard when God walked under the trees in the cool of the evening. There is no profit in vain speculation. We need go no further back than the Word of God takes us. The Devil is the cause of the evil that is in the world, and our own sinful hearts, and the influence of ungodly men—these are the sources of the streams of sin that flood the earth. Enough to remember that when we go astray, we choose to follow Satan rather than God.

16th Sunday after Trinity. September 26, 1909.

Bernard of Clairvaux

II Sam. 12:1-9.

Topic reviewed by Rev. Harvey S. Lawrence, A.M.

To the eye limited by the horizon of the present the past may seem to be void of men noble and true. But the telescope of history brings out clearly many great men of the past centuries. Prominent among these stand Bernard of Clairvaux, "the last of the church fathers," like a great towering peak rising high above all others around him.

He was born at Fontaines, near Dijon, Burgundy, in the central portion of eastern France, in 1091. He was the third son in a noble, wealthy family of six sons and a daughter. Tescelin, his father, was a knight of experience and distinction, an energetic man of noble religious character, descended from the Count of Chatillon. His mother, Aletta, was a woman of great piety and full of good works. She died while Bernard, whom she had by earnest purpose and prayer dedicated to the service of Christ, and of whom she had great expectation as a champion of the truth, was yet a mere youth.

At least four careers, that of arms, of courts, of letters, or Church-preferment, for each of which he had exceptional qualifications and opportunities, were open to him, but he chose none of them. While riding to the camp of the Duke of Burgundy to join his brothers who were even then actively engaged in the siege of a castle, and, as yet undecided as to his life career, he seemed to see his dead mother disappointed and reproving him for not choosing the best things. He entered a wayside church and with streaming eyes poured out his heart in prayer before God, consecrating himself without reserve to a strictly religious life.

He persuaded his brothers in the army to join him in his purpose and his younger brother at home soon followed. His uncle, the Lord of Touillon, soon became a follower also. In a short time Bernard, with thirty companions, was ready to enter upon the monastic life. He might have led his party to the rich and influential Benedictine Abbey, of Clugny, which was not far away, and from which had gone at least three monks, Hildebrand, Urban Second and Paschal Second, to fill the Pope's chair; but he chose the young and weak monastery of Citeaux, to which but few were willing to go on account of the ex-

ceedingly rigorous rules, where they had but one frugal meal a day, without meat, fish or eggs, and generally without milk, to be followed by an evening luncheon of fruit or herbs, and where they wore the coarsest of clothing.

In 1115, a little more than a year after they entered the monastery, the third colony, which consisted of Bernard as Abbot and twelve companions, started out from the now overcrowded Citeaux to found a new monastery. They set out on foot, carrying their baggage themselves, on a journey of about a hundred miles to Clairvaux, which was a little forest covered valley on the river Aube, surrounded by hills, where they worked hard in the face of almost insurmountable difficulties to build their new monastery, barely escaping starvation before they succeeded. In his lifetime 160 colonies went out from Clairvaux, establishing abbeys in Ireland, Sweden, Denmark, Holland, Hungary and Spain, besides France. In all there were said to have been eight hundred monasteries under the rule of Clairvaux and associated with it. There were in this famous abbey seven hundred monks when Bernard died in 1153. This was the work which most delighted the great Abbot, but he did much beside.

Because of his own noble upright life and invincible courage he was firmly entrenched in the confidence of the people and became the dominant character of Europe. By his courageous and insistent demand the influential Count of Champagne was forced to restore to the wife and children of his subject, Humbert, the inheritance of which he had deprived him; and the great Duke of Aquitaine was compelled to give the Bishop of Poictiers the kiss of peace and publicly restore him to the bishopric from which he had unjustly deposed him. He administered a stinging rebuke to Louis Seventh of France; nor did he fear to sharply reprove and call to account Popes Honorius II, Innocent II and Eugenius III. Indeed he seems to have been absolutely void of fear of man but completely subject to the fear of God. It was to this knightly monk who fostered and encouraged the order of Knights Templars, which became the greatest order of Christian knighthood of the Middle Ages, that the honor of drawing up the rules for its government was entrusted.

Perhaps the mighty influence of Bernard is most strikingly shown in the acknowledgment of Innocent II as Pope. He and Anacletus II were both elected and became rivals for the papal chair. The King of France called a national council and the question as to which should be accepted was submitted to Bernard and he decided in favor of Innocent II and France accepted his decision. Winning over Henry of England and Lothair of Germany, it was through the influence of Bernard who refused to accept the archbishopric of Milan or any other ecclesiastical office that Innocent II was recognized as Pope.

The wide influence of Bernard the mystic is again shown in his controversy with the brilliant Abelard the rationalist; but in this he has been accused, though with scant justice, of showing a bitter partisan spirit. In this controversy he was triumphant and the proud Abelard was silenced.

He will long be remembered as the successful preacher of the Second Crusade, in which undertaking, in behalf of the Pope, he displayed wonderful persuasive powers.

Though a Roman Catholic, and was placed on the roll of saints by Alexander III, Bernard was in sympathy with much that is distinctly protestant, and is sometimes referred to as an early reformer. He has been praised by Catholic and Protestant and will long be remembered by both for his hymns if for nothing else, the best known of which begins "O sacred Head, now wounded," and was translated by Gerhardt. Luther said of him: "If ever there was a pious monk who feared God it was St. Bernard; whom alone I hold in much higher esteem than all other monks and priests throughout the globe."

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Daily Bible Readings.

Monday, August 23—Eccles. 2:10-22.
Tuesday, August 24—II Thess. 3:7-13.
Wednesday, August 25—Luke 2:40-52.
Thursday, August 26—Matt. 25:34-46.
Friday, August 27—Matt. 6:1-15.
Saturday, August 28—John 15:2-14.
Sunday, August 29—Matt. 5:13-16; Titus 2:14.
Monday, August 30—Joshua 24:14-28.
Tuesday, August 31—Gen. 4:1-15.
Wednesday, September 1—Isaiah 1:1-20.
Thursday, September 2—Jeremiah 36:1-10.
Friday, September 3.—Deut. 11:26-32.
Saturday, September 4—John 8:31-36; I Cor. 12:3; Eph. 2:8.
Sunday, September 5—I Cor. 2:9-16.
Monday, September 6—Exod. 2:23; 3:10.
Tuesday, September 7—II Sam. 2:1-11.
Wednesday, September 8—I Kings 3:1-13.
Thursday, September 9—II Chron. 20:6-27.
Friday, September 10—Ezra 8:21-38.
Saturday, September 11—James 1:1-15.
Sunday, September 12—Isaiah 37:14-20.
Monday, September 13—Gen. 3:1-19.
Tuesday, September 14—Romans 2:1-17.
Wednesday, September 15—Romans 2:17-29.
Thursday, September 16—Romans 3:1-20.
Friday, September 17—Romans 3:21-31.
Saturday, September 18—Romans 5:1-11.
Sunday, September 19—James 1:12-18.
Monday, September 20—Deut. 4:15-31.
Tuesday, September 21—II Chron. 26:16-23.
Wednesday, September 22—Isa. 39:1-8.
Thursday, September 23—Jeremiah 26:1-15.
Friday, September 24—Mark 6:17-28.
Saturday, September 25—Acts 3:12-26.
Sunday, September 26—II Samuel 12:1-9.
Monday, September 27—Eph. 2:1-10.
Tuesday, September 28—Heb. 4:1-11.
Wednesday, September 29—James 1:22-27.
Thursday, September 30—John 15:1-14.
Friday, October 1—Col. 3:1-17.
Saturday, October 2—Matt. 25:34-40.
Sunday, October 3—James 2:14-26.

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IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH
W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
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AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

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Editorial

The great Lutheran State of Pennsylvania has spoken. The voice that has been raised is the voice of the young people who were gathered recently in large numbers at York at the convention of the Luther League of that State. What was said and by whom it was said is presented in the interesting report printed in this number. It will give excellent food for thought in the preparation of the fall work of your League and should inspire you with greater zeal and enthusiasm for the cause in which we are enlisted. Read all the papers carefully and pass the number along to your pastor or others who are not among our readers or else send for extra copies and distribute them among your members. Coming at this time when we are preparing for another season's work, our best efforts should be inspired by the words that have come from our fellow members in Pennsylvania.

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Convention topics and discussions have a value not always fully appreciated. Convention themes and their discussion are not designed simply for the brief period of the duration of the convention. Often this is the view taken. This view is, however, erroneous. Little practical good can come to those who entertain such an idea of the use and advantage of a convention. We cannot accept the view of a convention that does not rise higher than that of a brief and passing entertainment. We can hardly think that busy men and women would devote their time and labor for weeks in arranging for a convention for no other purpose than this.

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The convention topic and its discussion is intended to be educational. Problems involved in the subject may not be solved. Sidelights will be thrown, however, upon phases of the difficulties that will aid in their elucidation. The knowledge and experience of others will help each individual worker in his home work and make it easier to adjust his own problem. At least, by having many different points of view of the same subject presented its depth and scope will be made clearer; and he will discover that he is not alone in having to deal with knotty situations.

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The convention, properly valued, will stimulate effort. The Luther League was not designed for amusement. Its purpose was a working agency in the Church for the Church. It is to be held to this purpose. Its organization aroused enthusiasm and interest in the entire Church. It brought out neglected and latent forces that had been lying idle. To meet the interested and active workers from different sections of the Church and State, and to learn from them what enlists their energies, can only fail to inspire the dullest and most careless and indifferent. We know a

man of limited education who, through the impetus received at conventions, attended conventions in his line of business and has become a leader in his State in the industry in which he is engaged. The elbow touch of men and women co-operating in a kindred effort imparts a clearness of vision and stirs them to increased activity. Their best powers are enlisted for the cause at home by the example.

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The convention affords opportunity for the formation of friendships. By some this may be lightly esteemed. Nevertheless, in the harmony of fellowship there is a recognized power in the practical world of affairs. Bankers and lawyers and business men generally have their conventions. We cannot afford in this day to discount their practical value. It is from the friendships created at conventions, that men see eye to eye and face to face that there is developed power for a forward movement. Nor can we doubt that to the friendships made in conventions some of the power, strength and growth of our Church in recent years is in part due. This is a feature of conventions we must not fail to properly appreciate. It belongs to the social side of life and it has its place along with the more practical side of convention life.

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Personal endeavor means often the exercise of both repeated and persistent effort. There is the solicitation of friendship. There is the appeal of duty. There is the offer of privilege. Those who are endowed with talents that can be used for the service of Christ and the Church are not always ready and willing to spend these gifts with which God has endowed them in His cause. Personal endeavor is needed to enlist them in active service, and to accomplish this, like an Andrew with a Peter, is one of the joys of Christian life.

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The Luther League has not failed to direct its attention to this phase of service. It has set itself in many congregations to employ those who have not shown their abilities. Many of those now in our Church councils, teaching in our Sunday schools and active in our congregations acquired their training and taste for Church through the personal influence of some one interested in the League. They were brought into the League and under its influence received valuable training that is now turned to the Church's advantage.

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Frequently a word expresses a great truth. Embodied in its letters often is a meaning that throws new light on old problems. Harmony is such a word. It is one of the needs in the Church, if success is to attend her efforts. Large results can be accomplished in its work only through harmony. Without this there is fearful discord, trying both to patience and to nerves. But harmony in the congregation is like blood in the veins. It gives life and energy. There is hope where there is harmony of results commensurate with the effort expended. In this has lain the secret of much human success, and is the key to business prosperity—an exercise of common sense the Church cannot well neglect.

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The Lutheran Church lives among the denominations because she stands for something positive. She has both to solve problems and to evangelize the peoples to whom she ministers. Because she has such a work and is positive in her theology the Lutheran Church has a future in America. She has something that is distinctive. These features are educating and universal in their character, and have differentiated between the Lutheran and the Reformed and Roman Catholic Churches. It is worthy of note that through all her history she has seen the necessity of a first century type of Christianity and has never feared that Scripturalness would leave her outclassed in the forward march of the Churches in even the latest century. The continuation of our serial story, "The First Seven Years," will appear in the next number.

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Correspondence invited.
Designs and estimates submitted.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—On July 11 ground was broken for the new chapel of the Church of the Epiphany, located on a plot 100x128 feet, on Sterling place, near Nostrand avenue, Brooklyn. Rev. William H. Stutts is pastor.

—Rev. F. Brezinski, of Ellenville, New York, has been invited to assume charge of the new German-English mission at Jamaica.

—John Munnich, a member of Emmanuel Lutheran Church, Bronx, was the winner of one of the "New York American's" prize trips around the world in forty days. The prizes were offered to boys in school who secured the greatest number of subscriptions. Each of the two winners had the privilege of choosing a companion and Mr. Munnich chose his pastor, Rev. A. A. King.

Philadelphia.

—St. John's Church has received from Mr. Kensel Wills, one of its members, a deed to property yielding an income equal to 5 per cent. on $48,000, subject to a small annuity to the donor during his lifetime. This was a step toward the large endowment which this church, with all the old churches in the "downtown" sections of the great cities, must have in order to carry on the mission work which in future must be theirs.

—Rev. J. Eugene Dietterich has resigned the pastorate of St. Andrew's Church and accepted a call to St. Paul's Church, Glenside, Pa.

Chicago.

—The Chicago Theological Seminary has sold its property for $175,000, and will probably purchase fifteen acres of land near the city and erect new buildings better adapted to the purposes of the seminary. This change will enable the seminary to clear up its old indebtedness.

—Hope Church, on July 11, laid the cornerstone of its new building. Rev. E. Moser, Ph. D., Rev. L. J. Motchman, Rev. J. M. Bramkamp, Rev. T. B. Hersh, and Rev. D. A. Davy assisted the pastor, Rev. G. B. Weaver, in the service.

—Rev. J. A. Hanning, formerly of Cleveland, assumed the duties of the pastorate of the Rogers Park Church, July 11, under very favorable circumstances.

Washington.

—Rev. John George Butler, D. D., died suddenly of heart failure August 2. Dr. Butler was ordained to the ministry in 1848, and served as pastor at St. Paul's Church, this city, for twenty-four years. He was one of the first hospital chaplains appointed by President Lincoln during the Civil War. Throughout the conflict he served on the field in and around Washington. When peace was restored Dr. Butler was elected chaplain of the House of Representatives, serving until 1875. From 1886 to 1893 he was chaplain of the Senate, and was succeeded in that capacity by Dr. Edward Everett Hale. At the time of his death Dr. Butler was pastor of Luther Place Memorial Church. He was eighty-three years old.

San Francisco.

—Rev. William E. Crouser was installed pastor of the First Church June 15.

Buffalo.

—A hospital has been added to the St. John's Orphange. The new building was erected by friends of the founder of the Home, and is known as the Christian and Louise Volz Memorial Hospital.

Rochester.

—Rev. Frank F. Fry, pastor of the Church of the Reformation, who is well and favorably known to many Leaguers, is convalescing after an operation for an acute disorder of kidneys performed early in July.

Indianapolis.

—The Second Lutheran Church has called to its pastorate the Rev. William S. Sigmund, of Columbus, Ind., who will begin work in his new field August 31.

Syracuse.

—Rev. John Wittekind was installed pastor of St. John's Church on July 11.

Detroit.

—A mission Sunday School has been started in this city under the care of Messiah Lutheran Church. The pastor, Rev. A. Homrighaus, has been assisted in the work by Mr. G. K. Mykland, a student in Hamma Divinity School.

Erie.

—The receipts of the Lutheran Old Folks' Home for the year were $13,079. A new building was erected last fall at a cost of $5,000.

Trenton.

—Rev. J. H. Straw, of Grace Church, has resigned and has been commissioned missionary to Africa and expects to sail this month.

Miscellaneous.

—Work has begun on the new ladies' dormitory of Gustavus Adolphus College that is to be erected at a cost of $23,000. The building will be 40x91 feet and will have three stories. A central heating plant will also be built at a cost of $10,000.

—Luther Seminary, at St. Paul, Minn., in its twenty-five years of existence, has furnished the Church two hundred ministers.

—Prof. J. L. Neve, D. D., of the Western Theological Seminary, Atchison, Kan., has been

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called to a professorship in the Hamma Divinity School of Wittenberg, Springfield, Ohio. In the enlargement of the work of this school there has been the need of a fifth professor.

—Augustana College has received an addition of $1,000 to its jubilee fund from Mr. Charles Nord, Muskegon, Mich.

—The Lutheran University at Christiania, Norway, will celebrate its centenary in 1911. King Haakon has given 10,000 crowns toward the erection of a large hall for the exercises, and Norwegians in America promise 50,000 crowns additional.

—The historic Third Lutheran Church, of Rhinebeck, N. Y., Rev. L. D. Wells, D. D., pastor, was totally destroyed by fire on Saturday, July 10. By heroic effort the parsonage near by was saved. The congregation will build again as soon as possible.

—A new congregation of one hundred families of Germans from Russia has been formed in Tacoma, Wash. These people had belonged to various other German churches, but withdrew to form a new Ohio Synod church. They have purchased a lot and expect to build a church. Rev. Koehler, of Olympia, will serve these people till they have called a pastor of their own.

—Emmanuel's Church, of Germantown, Ohio, Rev. A. F. Siebert, pastor, celebrated her centennial August 1 and 2. She has had but six pastors in the hundred years.

—Two young men, members of St. Peter's congregation, Berlin, Ont., are on their way to the Brecklum Seminary, in Germany, to be prepared for the ministry at the expense of St. Peter's congregation.

—Plans have been completed whereby an endowment of $500,000 for the benefit of aged deaconesses affiliated with the Methodist Association is to be established in Chicago. The founder of the endowment, Norman W. Harris, a Chicago banker, has given the first $100,000 toward the fund.

—Rev. H. D. Hoover, Selinsgrove, Pa., has been elected president of Carthage College and has accepted the office.

—"The Chautauquan" for July contained a number of articles bearing upon the history of Chautauqua and upon the work of the reading circles. Chief among these articles may be mentioned "The Fish that Gave us the Name Chautauqua," by Obed Edson, the historian of Chautauqua County.

—The new St. Mark's Church, Mansfield, Ohio, Rev. B. B. Uhl, pastor, was recently dedicated with most impressive services. The dedicatory sermon was preached by the Rev. H. T. Yarger, D. D., Field Secretary of Board of Church Extension of the General Synod. Over $4,300 was raised on the indebtedness of the church. The church is composed entirely of concrete, and has a most churchly appearance, having a chancel with a fine oak altar, brass cross, pulpit, and baptismal font. The entire valuation of the church property is over $12.000,

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Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 10

From July 1, 1909, to July 31, 1909.

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L. L. of Philadelphia Central.....	13.00
L. L. of Camden, Ind.....	3.50
Grace Church, Omaha, Neb.....	4.50
Cobleskill, N. Y., Luther League.....	4.00
	$30.00
Previously reported	802.37
	$832.37

DUES.

Luther League of Ohio.....	$10.00
Luther League of Indiana.....	10.00
	$20.00

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., July 31, 1909.

NEW YORK

New York City District.

—The Luther League of St. Paul's Church, Port Chester, heard a patriotic lecture on the evening of July 1, by the pastor, Rev. John Kopp. The League gave a successful midsummer outing to its members.

Albany and Susquehanna District.

—A Luther League was recently organized in Bethany Lutheran Church, Central Bridge, Rev. A. L. Dillenbeck, pastor, and has affiliated with the District League.

Rhinebeck District.

—General Secretary Luther M. Kuhns visited the Y. P. S. C. E. of Emanuel Church, Chatham, Rev. A. W. Baker, pastor, on Sunday, July 11, to present the work of the Luther League to the young people.

Syracuse District.

—The District League of Syracuse held its regular meeting in Oswego, June 17, at St. Paul's Church, Rev. R. Kessler, pastor. The meeting concluded the celebration of the fifty years' anniversary of St. Paul's Church. It was a large and very enthusiastic gathering. A banquet was served at 7 p. m. in the Sunday School rooms. The meeting at 8:15 opened with devotional services, led by Rev. W. Gromish, of Syracuse. Rev. Kessler welcomed the delegates on behalf of the church and societies, Mr. F. M. Yenney, president of the District League, responding, expressing congratulations and best wishes to the members of St. Paul's Church. Miss Millie Coseo, Miss Helen Flinel, Mr. Harry Riejenstein and Mr. F. M. Yenney, delegates to the State Convention, submitted reports.

Many of the pastors in attendance at the German Conference of the New York Synod, in session June 15 and 16, remained to attend the League meeting. Rev. Carl Zinnsmeister, Superintendent of Missions of the New York Synod, delivered an address on missionary work. Rev. W. Gromish, of Syracuse, President of the German Conference, addressed the meeting. After the session a social hour was spent in the Sunday School rooms.

—The Luther League of Mt. Tabor Church, Syracuse, consists of 100 members, nearly all of whom attend regularly the meetings on the first Tuesday of each month. In the summer the interest relaxes somewhat, but the activity stimulated by a lawn social August 4 has helped sustain the interest this season.

Buffalo District.

—The Luther League of Holy Trinity Church, Buffalo, now numbers 169 members. This church has a membership of 1,574, and a Sunday School numbering 778.

PENNSYLVANIA

Catawissa District.

—The convention of this District League will be held in Trinity Church, Milton, September 16 and 17.

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Berks District.

—The sixty-third quarterly convention of the Berks District Luther League was held on Friday, July 16, at Yocum's Church, Rev. W. O. Laub, pastor. The church is in the country district, about three miles from the city of Reading. This convention was one of the largest of recent years, and all the delegates were filled with the spirit of the theme of the convention—namely, "Education." The local League (Yocum's) entertained the delegates and visitors.

About 150 delegates and visitors were present, including fifteen pastors and twenty out of twenty-two Leagues were represented. One new League, namely, Peace Luther League, of Riverside, Rev. J. F. Snyder, was admitted.

Morning session, 10 a. m., devotional service by Rev. M. L. Braunmiller, Reading, Pa. Greeting to delegates by Rev. W. O. Laub, pastor of Yocum's Church. Response by G. M. Huyett, vice president of the District League. President C. F. Gruber, who has been ill since last December, was present, but was unable to preside.

Reports of delegates to the State Luther League Convention, held at York, were given

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Transaction of business.—Urged to give the General Secretary our support; purchase fifty copies of the "Luther League Review" containing the report of the State Luther League Convention of Pennsylvania; buy one share of $20 of the deficit on Luther League Hall at Muhlenberg College at Allentown, Pa., the evening collection of $11.75 being given to the payment of that share.

The name of Berks Central is to be changed to Berks District. Inner mission work is to be given attention this fall.

Afternoon session, 2 p. m.—Devotional service, Rev. H. W. Warmkessel, Reading, Pa. Address, "Education and the Church of the Reformation," Rev. A. M. Weber, Boyertown, Pa. Address, "The Small Denominational College—What Are Its Advantages?" Rev. F. K. Berud, Kutztown, Pa. Address, "The Christian College for the Future Business and Professional Man," J. Wilmer Fisher, Esq., Reading, Pa. Address, "Our Church Literature as an Educating Factor Among Our People," Rev. F. F. Buermeyer, D. D., Reading, Pa.

Evening session, 7:30 p. m., devotional service, Rev. W. O. Laub, Reading, Pa. Address, "Our Church's Duty to Her Educational Institutions," Rev. Z. H. Gable, Reading, Pa.

Somerset County District.

—The Luther League of Zion Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, has grown to seventy members, and has recently been very successful with its metings.

Pittsburgh District.

—A meeting of the general committee of arrangements for the 1910 convention, Luther League of America, was held Friday evening, July 30. Financial plans were adopted. The formation of a Luther League chorus of 300 to 500 voices is planned. The extension committee was instructed to arrange rallies in the different sections of the district to keep the Leaguers informed as to what arrangements have been made and what is being done. The chairman of the general committee is Charles W. Fuhr, Diamond National Bank, Pittsburgh, Pa.

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OHIO

Zanesville District.

—The ninth annual convention of the Luther League of the Zanesville District was held in St. Paul's Church, Newark, July 29, 1909, and the following program most successfully carried out:

Morning session, 10 a. m.—Devotional service, Rev. L. E. Wein, Coshocton. Address of welcome, Rev. G. B. Schmitt, pastor of St. Paul's Church, Newark. Response, J. H. Moist, Coshocton, District President.

The minutes of the previous convention were read by Miss Florence Benner, the recording secretary, and adopted. Then followed the report of Mr. Charles Bluthart, of Zanesville, the district treasurer. Paper, "Lutheranism's Mission Among the Immigrants," W. H. Bishop, Stovertown. Discussion.

Afternoon session, 1.30 p. m.—Devotional service, Rev. Stuckenburg, Newark. Paper, "Luther League Work in the Summer," Miss Florence Bowman, Newark. Paper, "Junior League Work: Its Aim and Benefits," Miss Julia Baker, Zanesville. Short talk on "The League in the Small Church," by Miss Gertrude Ice, Glenford. Question box, in charge of Rev. A. B. Markley, of Zanesville. Some questions answered follow: Should the pastor of the church be an officer of the League? Has the pastor the right to do away with any young people's society of the church? What shall be done with League members when they insist upon reading "Luther League Review" papers instead of studying the topic and writing their own papers? What do you consider the best method of starting a Junior League? What should be the pastor's attitude toward the League?

The nominating committee reported the names of the following persons, who were elected for the ensuing year: President, Mr. John H. Moist, Coshocton; recording secretary, Miss Effel Benner, Newark; corresponding secretary, Miss Florence Benner, Newark; treasurer, Mr. Charles W. Bluthart, Zanesville.

The application of the Luther League of Holy Trinity Lutheran Church of Glenford was received, and after favorable action by the extension committee they were admitted into the District Luther League and given a most hearty welcome.

An invitation was extended by the Luther League of Stovertown to the District League to hold the tenth annual convention at Stovertown, and upon motion the invitation was accepted.

Evening session, 7 p. m.—Vespers, Rev. G. B. Schmitt, Newark. Address, "A Young Man's Religion," Rev. J. Sheatshy, Columbus. Closing words by Rev. A. B. Markley, of Zanesville, the State president of the Luther League.

The standing committees, appointed for the year, were: Extension committee, Rev. Wein, Coshocton; Florence Sagle, Roseville; Gertrude Ice, Glenford. Credential committee, W. H. Bishop, Stovertown; Frank Wolverton, Newark; Earle Greiner, Zanesville.

ILLINOIS

Tri-City District.

—The Luther League of Grace Church, Rock Island, Rev. I. O. Nothstein pastor, on June 27 re-elected the following officers: J. H. Hauberg, president; Ellen Rosencrantz, vice president; Carrie Olson, secretary; Amelia Mortenson, treasurer, and Mamie Peterson, organist. The topic for June 6, "The Christian and Civil Affairs," had a peculiar interest to this League, because among the members of this church are some of the lineal descendants of Konrad Weiser. One of them, Mrs. K. T. Anderson, had with her at the meeting the book containing the great explorer's account with the Colonial Government in 1746, and read therefrom many items showing the difficult character of the work he often did, the famous persons with whom he associated, and the scrupulous honesty observed by him in his business with the Government.

Fox River Valley District.

—The second annual midsummer Luther League Day was observed by this District League on July 11, in Holy Trinity Church, Elgin, Rev. B. F. Hoefer, pastor. At the afternoon session Pastor Hoefer presented greetings and Rev. G. C. Swanson, Aurora, responded. A series of questions as to the extent, life, object and relations of the Fox River Valley District League were discussed by Rev. F. E. Jensen, Chicago; Rev. J. F. Kraft, Rev. C. O. Johnson, Mrs. Bode, Miss Olive Linder and others. At the evening session the address was by Rev. Frank E. Jensen, on "The Needs of Our Young People."

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Our General Secretary

WE sailed from Southampton, England, on June 13, on the George Washington, the newest and largest ship in the great fleet of the North German Lloyd. It was the maiden trip of this magnificent ship. The average speed of the George Washington on this trip was 18.75 knots per hour. The voyage across the Atlantic was pleasant, but without special incident.

On arriving in New York City we were met at the pier by Mr. E. F. Eilert, editor of THE LUTHER LEAGUE REVIEW. His hearty greeting was gratefully appreciated, and it seems scarcely necessary to inform our Luther Leaguers that we were glad to be at home again, and once more in the harness.

One of our delightful experiences was to meet with Lutheran friends abroad, many of whom had been identified with the Luther League at home. Their interest in the work, as indicated by their questions, continued. We were entertained in the hospitable home of a former Wisconsin Luther Leaguer. At one time she had been corresponding secretary of the Wisconsin State League, and many questions were to be asked and answered.

Wherever opportunity was offered Luther League seed was sown. In Japan, China, the Federated Malay States, India and Germany, and wherever we met Lutherans seed was sown for the Luther League. Some day in God's providence this seed may bear fruit. For a Paul may plant, and an Apollos may water, but God alone can give the harvest. But there was satisfaction in telling of the League and its work. There were attentive listeners to our statements, and it was gratifying to find responsive chords in many lands. May we not hope that some day in the future we may have representatives from these lands at the convention of the Luther League of America who shall tell us of the work in those distant lands.

Four mission fields supported by the Lutheran Church in America were visited. These were the mission fields of the United Synod in the South in Japan, of the United Norwegian Church in Hankow, China, and of the General Council at Rajahmundry, and of the General Synod at Guntur in India. These missions are worthy of the confidence and support of the Church. Each mission in its own field is doing excellent work, and we can be grateful for what under God is being accomplished.

In Germany we visited many of the Luther places. Each and all of these places associated with the work of Dr. Martin Luther had for us a great attraction. One of the striking things was to observe how keenly the Germans appreciate the work of this great hero of the Fatherland. His memory is held in loving reverence throughout Europe wherever Protestantism is found.

Here, too, in cities like Munich, Nuremberg, Dresden and other places we had some opportunity of seeing something of the Inner Mission work of the Church. It has many different phases, and we were privileged to see almost all of these. It is a beneficent work that in its quiet and unostentatious way is doing a vast amount of good.

Palm Sunday was spent in Munich where we saw about one hundred and sixty-five catechumens confirmed by the old pastor, and the first communion was administered to them. Good Friday was spent at the quaint old city of Nuremberg, so ably defended by Gustavus Adolphus during the Thirty Years War. We attended the service in the old Cathedral Church, and this immense building was crowded with worshippers. Easter was spent in Berlin, the great capital of the German Empire, and it is growing fast. About an hour before service we started for the Church, not so far from the hospice, and it was well, for standing room was at a premium. In Berlin we heard the famous choir of the Dom Church sing. Without exception it was the finest choir we heard in Europe. All these services made a great impression upon us and we are thankful for what we have seen.

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Luther League of Pennsylvania

(*Continued from page 26.*)

point we start. Every doctrine radiates from this center and is limited and controlled by it. Upon this article, says the Smalcald Articles, "All things depend, which against the Pope, the devil and the whole world we teach and practice." It is this which differentiates us from Calvinism and Zwinglianism. They find their center in the decrees of God, and they control everything. Even the work of Christ is limited by them. It is this Christ centered character of our creed which gives us comfort and encouragement. "Revolving around this permanent center, Christ the same yesterday, today and forever," our creed will stand the test of ages. This is our encouragement, for it guarantees stability, endurance and permanence, and enables us to appropriate to ourselves what is contained in the promise of Christ—and the gates of hell shall not prevail against it. No power on earth or in hell will ever crush or overpower us.

But again:

Our message is (III.) conservative. Conservatism has always characterized our Church. All radicalism is avoided, and hence she has never condoned anything which Christ did not sanction, nor has she condemned anything which Christ has not condemned. She can, therefore, speak with authority and can rightly ask for an attentive hearing. She claims to hold a mediating position among the religious forces of the world and avoids all their extremes. She avoids all asceticism, whether it finds expression in the form of the monastery or nunnery (Romanism) or in the pledge or vow which binds one to a lifelong abstinence of any article of food or drink or which causes one to refrain from given amusements and pleasures. She has never been afflicted with the "evil of pledgism." She rejects with equal emphasis the theory which makes salvation and damnation depend upon the decree of God, making both compulsory regardless of human conduct, as well as that theory which assigns the grace of God a very small place in the salvation of the soul and which gives the credit to human efforts and power.

Rejecting the sacramentalism of Rome, she cannot accept the sacrificialism of Reformed Protestantism. She sees falsehood in the transubstantiation of Rome, and finds the absence of truth in the symbolism of Calvin and Zwingli.

By making the Word of God the chief thing in the Third Commandment she steers clear of Puritanic Sabbatarianism, on the one hand, and that liberalism which runs wild in an undefined and unlimited license on the other hand.

Rejecting the hierarchy of Rome and its twin brother apostolic succession, together with every theory which makes men the depository of grace, she gives the holy ministry a higher position than is usually accorded it in Reformed Protestantism, and makes it a holy office, the occupants of which, being called of God, become the ambassadors of Christ; they speak in Christ's stead; whom to despise and reject means to despise and reject Christ.

Without falling into the radicalism of Calvin (the logic of which means a barnlike edifice, without adornment or artistic embellishment), she does not become guilty of using any art which has not some legitimate connection with the historic, objective truths of Christianity.

These few illustrations will suffice to prove the conservative character of the message we speak to the twentieth century. By heeding our message we believe the twentieth century will have that which it needs. But now has not the century a message for our Church? We think it has. It is:

I.—A command. II.—A call.

First.—A command. The twentieth century says to us in no uncertain sound: Keep what you have. Do not undervalue your possessions. Do not compromise, much less surrender, the truth, as you and you alone have it. With a clarion voice the century urges us to wage an unceasing and uncompromising warfare in behalf of truth and to contend earnestly for the faith once delivered to the saints. We gain nothing by temporizing. Let us fight for our principles. Let us remain distinctive and not underrate the differences which divide us from the rest of Protestantism. Do not forget the past in

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If the Junior League Superintendent depends entirely upon his own ingenuity for ideas he will find his task a heavy one.

And here again, why should each one try all the experiments for himself? Rather let us profit by the experimental knowledge of others.

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thinking of the present. But then do not overlook the present in remembering the past. The twentieth century says: Give us what you have. She commissions us to use faithfully our possessions. She calls upon us to be true to our trust. Not to change our faith, but to put it in present day terms. The question with us is not one of creed formation, nor of creed revision, but of creed adaptation and presentation. It is a question of methodology. The field is ours. The present is ripe with possibilities. It lies within the range of probability to Lutheranize America. It is for us to shape and control the religious thought of the century. The century, indeed, calls upon us to bring her out of doctrinal chaos and theological confusion into the perfect order and beauty of a thoroughly systematized faith.

The century tells us we have grown out of the past, that we have a heritage surrounded by the halo of a glorious, historical prestige, but that we are living in the present. The call, therefore, is one which demands intense activity. It is high time for us to let the century know who we are and for what we stand. It is time for us to acquaint America with the fact that we are not a religious organization transplanted from Europe to take care of the religious wants and spiritual needs of the foreigners who chance to come to our shores (this duty we gladly assume, and thank God we are qualified to meet its demands), but a religious force and power which will give the American consciousness a distinctively Christian cast. That we are a Church large enough for the country and that we possess common territory on which all Christian forces may unite. We have been too modest, perhaps too lazy, maybe too dreamy, perchance too penurious. Others with less history and still less truth have been walking all around us. The century calls upon us to awake; to measure up to our privileges and possibilities; to go in and possess the land. The message is one of optimism—one that portrays a future for our Church as brilliant as her past is glorious.

And now, my dear Luther Leaguers, it is up to you to make our Church's future what it ought to be. It is yours to see that she is enabled to carry her message of truth to the dark corners of the world, to set up her altars of pure faith, so that our brethren in the faith may have their own spiritual homes in which to worship. It is yours to help her bring the unsaved masses to a knowledge of the Christ whom she loves and adores. It is for you to see that her institutions be so equipped that they may be able to offer every inducement to her sons and daughters so that they may be spared the stigma of illiteracy and be freed from the danger of an unsound literacy. Yes, the future of the Church is in your hands. May you be true to your sacred trust. And as that sainted man of God, Dr. Knauth, once said: "Keep up the bulwark of her faith that error may find no entrance. Keep up the bulwark of her spirituality that formalism and worldliness may be shut out. Keep up the bulwark of her just order, of her pure, scriptural and churchlike workship, that fanaticism and extravagance may not creep in. Keep up the bulwark of her mild and sound government that confusion and anarchy may not pervade her. Let those who love her stand heart to heart guarding every point."

President Michler thanked the pastors and members of the congregation of York for their kindness and hospitality and the cooperation of all who helped make the convention a success. The services were closed with prayer by Rev. M. L. Zweizig, of Reading.

Reception

This successful convention closed with a reception in Christ Church. Refreshments were served, after which President Michler, Rev. B. F. Apple, Rev. Luther M. Kuhns, Rev. G. W. Enders and Rev. Peter Livingston made informal addresses.

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THE AUGUST LESSON, EXODUS 17: 1-13.

DATES.—The first Lutheran Synod in America convened at Philadelphia, Pa., in 1748, on August 15. It is the ministerium of Pennsylvania and recently held its 162d annual convention.

August 24, 1572 ("St. Bartholomew's Day"), was a day of terror in Paris, France, owing to the massacre of many innocent Huguenots.

HINTS FOR THE JUNIOR WORK LEADERS.

Encourage the young to develop every talent that they possess. Some of these may be a skill in drawing, a good voice, ability in instrumental music, taste in arranging flowers for decoration, care of the books, supplies, etc., of the League.

Cultivate as much as possible the *manners* of the young. American boys and girls, as a rule, are not as considerate of others as they ought to be.

Give every one something to do, if possible.

If you cannot have a separate room for your work, it may be that you can have a cabinet or locker in the meeting place, where all the supplies of Bibles, Hymnals, Reviews, Helpers, Topics, Badges, and the like should be neatly stowed away.

Set all to thinking for the League, if you can.

QUERIES.—Of what advantage is your Junior League to your congregation, to your League, to your school?

What is your aim in the Junior League?

What do you encourage in the League?

Is your League developing spirituality?

Is it growing in numbers?

What are the limits of age of the Junior League?

Do you memorize Scripture?

Do you cultivate the morals of your Juniors?

Do you encourage personal Bible-reading at home?

What do your Juniors know about the charities of your church, your Synod or your city?

THE CHILDREN'S GARDENS.

Some of the friends of the boys and girls in one section of the city have provided several acres of unoccupied land, and a caretaker. The place has been measured and a little plat of ground, 12 feet by 8 feet, has been given to the use of any little boy or girl who would plant and cultivate it. The attempt is proving quite a success, and it is a pretty sight to behold the children working away and getting fine results. The agreement is, that in taking the ground the work shall all be done by the boy or girl alone.

Here is an idea for a League desirous of gathering a fund for some good Christian work. The little workers may be able to dispose of the products of their skill in quite a substantial manner, and bring together a handsome amount for Church improvement.

But let us not forget that, after all, the best garden for each of us to cultivate is the soul, for which the best seed is the Word of God, and the great results outlast all time and reach out into eternity

It is expected that Booklet No. 9 of the Topics will be ready September 1. It will contain the usual variety of subjects, all of an interesting character. The Topics are becoming more useful every year.

Somebody has said that it is hard to know what becomes of the pins, because they are pointed in one direction, but headed in the other. Perhaps that is the way with many of our good resolutions and purposes in life. The "point" is to make a good start in life and our "head" should be wisely used to "press on" and to keep us steadfast in our true place.

It is gratifying to know that more attention is being given every year to the Junior League work.

The Topics for Junior Leagues are not dated, because the subjects are not always used in the same consecutive order by the different workers, nor on the first day of the week.

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